THE UNREACHED INDIAN

BOWER

The Unreached Indian

A Treatise on

INDIAN LIFE AND INDIAN MISSIONS

By R. E. Bower
Missionary Evangelist

Washington-Philadelphia District
Church of the Nazarene

Member—National Indian Association; Indian Rights Association; The Society of American Indians
Organizer—Indian Head Penny Fund; Indian Day, First Sunday in November
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By R. E. Bower

Dedication

To All Friends
of our

Red Brothers

this
Volume is
Prayerfully
Dedicated

"Do I meet you praying for my Indians?"

—R. E. Bower.

On request of Evangelist R. E. Bower, of the Washington-Philadelphia District, the General Foreign Missionary Board memorializes the General Assembly to make November 2d an annual occasion to hold services in the interest of the evangelization of the Red Race of the North American continent.—*The Other Sheep,* October, 1919.

PREFACE

I spent most of my boyhood days thirty miles from the Indian Territory, now Oklahoma, playing and going to school with Indian children as my daily companions. From those early days I have always been interested in the Indians. In after years the Indians were daily upon my mind, although I had moved away many miles from them and rarely saw any face to face. About four years ago, while fasting and praying, a strong conviction came over me that the Lord wanted to use me in some definite way to bring the gospel to the neglected Indians of our land. I prayed much about it, but never could get away from that conviction. During the last year or more the Indians have become such a reality to my vision they seem to dance around my bedroom on the walls at night. Though the lights are extinguished and the room dark, yet Indians are everywhere dancing over the walls—some falling here and there helpless—I reach out for them but they are gone. They run over the covers on my bed. Oh! such haggard, tired, worn faces. Some are bent over with great burdens. There seem to be millions with out-stretched bony hands. I am sure the Lord wants some of these Indians for His bridehood. I would count it the greatest privilege and opportunity of my life to be the first martyr to fall on the malaria-ridden field of the Peten Department of Guatemala to bring the gospel to those poor neglected souls. After a few months or years of usefulness for the Master to be buried alongside of some Lacondone Indian under a banana tree would be heaven for me.

I realize that never having had the opportunity to visit the Indians and their country (I refer to Latin American Indians) I am handicapped in a way to write as interestingly as I would like to about these Indians—their life, their needs, the field as a great open door for the missionary.

This little volume is presented with the misgivings that always come when one arises from a literary task that has involved merciless condensation. To those who find some parts of the following account too brief for their purposes I may say that in preparing it my surprise at finding the subject so widely ramified in time and space has been equaled only by my difficulty in compressing it into the confines of so small a book.

We have done our best with information at hand that we might be able to interest our people everywhere to pray that the Lord of the harvest may speedily send forth laborers to redeem the red man. The need of missions to the Indians is paramount.

Modern writers on the Indian, such as Helen Hunt Jackson in "Century of Dishonor," published in 1886; Seth K. Humphrey in "The Indian Dispossessed," published in 1906; Honorable Francis E. Leupp in "The Indian and His Problem," published in 1910; Honorable James McLaughlin in "My Friend the Indian," published in 1910; Warren K. Moorehead in "The American Indian," published in 1914; and Bruce Kinney, D. D., in "Frontier Missionary Problems," published in 1918, are all familiar with the Indian problem and Indian conditions, but approach the subject from somewhat different points of view. At least one of these writers claims to have visited every Indian reservation in the United States. Most of these writers agree we have reached the strategic hour to take the gospel to the Indian, the gospel being the only remedy to save the race from its fallen state.

The books just mentioned, together with a copy of the book entitled, "Unknown People in an Unknown Land," by W. Barbrooke Grubb, missionary to the Chaco Indians of South America, and the book entitled, "Anna Coope, Sky Pilot of the San Blas Indians," missionary to the Indians of Panama, should be added to every library collection of missionary books. We do not see how you can do without them.

I know the average man is not thinking of the Indians, in fact I have often been told so, and have been looked upon as a man with peculiar ideas when I stated that I was interested in the red man. You often hear it said, "We have enough Indians at home." Well, lots of folks have carnality in them and act like wild Indians, but that is no reason why the Indians, real Indians, should not hear the gospel. Some one has said that the only good Indian is a dead Indian. This saying is neither wise nor witty, for I have seen some redeemed from sin that I expect to meet in heaven and live with throughout eternity. It is surprising to see what progress most Indians make along educational lines when given a fair chance. All Indian schools give evidence of this fact. But his greatest need is to be redeemed from sin.

While there are associations like the Indian Rights Association, The National Indian Association, and The Society of American Indians, which for over thirty years have been earnestly pleading for reform laws for the Indians, and have indeed done well in assisting the American Indian to get a footing, yet it remains for Pentecostal evangelical missionary boards to send out missionaries filled with the Holy Ghost to take the message of salvation which will save the Indians and elevate the morals of these aborigines, and make them real Christians and first class citizens of our land. Most of the Protestant missionary boards have gone among the American Indians to establish educational

and industrial schools instead of meeting the real need with old fashioned revivals and preaching the gospel that saves from all sin and sanctifies the believer, bringing him into a state of grace in which his heart is pure and holy, causing him to separate himself from his old habits and worldly associates. An old time holiness revival is needed.

The Baptists, who lead all other Protestant churches in their activity in Indian missions in the United States, have gone among the five civilized tribes in Oklahoma, and have five thousand members. The Presbyterians are probably second. Some other denominations are becoming awakened to the open door in this great field.

For a list of all the churches doing work among American Indians in the United States see map at the back. Little effort has been made to reach the Indians in Latin America. The Roman Catholic church probably reaches twelve million of them, while the missionary societies of Protestant boards reach a few thousand. Nearly all the seventeen million Indians in Latin America are ignorant of Jesus Christ as the Savior of men. A man who had spent two years making a survey of the aborigines of Alaska saw recently that the white race was foremost of all races of mankind to assist the native races of Alaska in civilization, and also foremost in bringing to the aborigines vice and virulent diseases. These races can combat the storm, winds, ice, polar bears, but fall an easy prey to the white man's vices and diseases.

This book we have endeavored to write to cover the entire Indian field in chapters with interrogatives following the principal chapters so that the book may be used by missionary societies for class work study, also to stir the hearts of our young people to pray, and pull down fire from heaven to burn sin out of the hearts of the Indians.

We wish to make mention of our many friends who contributed to this volume a helping hand in some way or other. This is not a complete list.

Missionary Review Publishing Company, Fleming H. Revell Co., Library of Congress, Department of Indian Affairs, National Indian Association, Indian Rights Association, The Society of American Indians, Home Mission Council, The Board of Foreign Missions and Woman's Board of Home Missions Presbyterian Church in the U. S. A., The Woman's American Baptist Home Mission Society, Friends, Moravians, General Board of Foreign Missions Church of the Nazarene, South American Evangelical Union, Northern Baptist Convention (Survey Revised Edition 1920 Report), Methodist Episcopal Church (The Board of Home Missions and Church Extension Reports), The Haskell Institute, Murrow Indian Orphans' Home, and others.

Of individuals we would mention specially Dr. T. C. Moffett, Thos. G. Bishop, Rev. E. G. Anderson, Rev. R. S. Anderson, Rev. C. Warren Jones, Rodney W. Rondy, D. D., and Edw. Wistar. Many others have helped.

Rev. J. W. Goodwin, D. D., has struck a major note in his slogan, "One Thousand Missionaries for the Foreign Field." We pray, "O Lord, give us twenty-five missionaries in the next four years called to preach the gospel to the American Indians." "Do I meet you praying for my Indians?"—R. E. Bower.

Philadelphia, Pa.
April 1, 1920.

INTRODUCTION

The writer of this book needs no introduction to any who have read his appeals and heard him speak in behalf of the American Indians, but to those who have not met him we wish to say that he has been "blessed" with a heavy burden for the thousands of American Indians that are unevangelized; and what is more fitting than that we as American people should show the American Indians, who are the real Americans, not only friendship and love, but show them the way that leadeth to life everlasting?

The logical order is "Look on the fields," "Pray ye the Lord of the harvest," "Go ye." The first step in obedience is to look, to acquaint ourselves with the need. We are grateful to our Brother Bower for the excellent field glass he has given us for this observation. In this very interesting and instructive book he gives us a view of the field that we could not otherwise have had—brings it close up. This book will no doubt be used of God to call forth witnesses of the gospel to our near neighbors, the American Indians, and to stir up others to contribute the means.

E. G. ANDERSON.

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PART ONE

American Indians South of the Rio Grande

AN ALASKAN INDIAN FAMILY

I

OUR SOUTHERN NEIGHBORS

One-third of the people in Mexico belong to the Red race. These poor Indians, nearly nude, unkempt, illiterate, and bent with burdens, are found in unmitigated servitude. The Mexican Indian is kind to all animals but his beasts of burden. He pets his dogs and cats, and lets them sleep on his bed at night; but he kicks and punches his mules to make them go. Every man, woman, and child will take their siesta in the afternoon from 1 to 3 o'clock. At night (there is very little twilight) they come out like bats and owls and promenade the alameda, singing and playing to amuse themselves. In the pueblos, if they are not engaged in seeing a cock-fight or bull-fight, they may be found stark drunk on 7 cents worth of pulque. Drunkenness and gambling are their besetting sins. There is no form of gambling unknown in Mexico. While such is their social life, yet it may be said the Indians are patient, docile, and polite, and friendly to all. The common people, when passing a church, will uncover their heads; and when church bells signal the noon hour or sunset (which are calls to prayer), they will fall on their knees and repeat the Magnificat, or at least an Ave Maria or the Paternoster. They are kind to strangers, and will share their homes and meals with all who pass their way. They consider it a special privilege to adopt an American orphan boy or girl into their families, as few, if any, orphanages exist in Mexico. These neighbors of ours need full gospel salvation, and are easily reached.

As a progressive nation, Mexico is very backward; but there is a reason: her religion is bad. For years she has retrograded, and unless Christianized will continue to do so. "For righteousness exalteth a nation, but sin is a reproach to any people."

The religion of Mexico is Roman Catholic, and the people are scrupulously religious. They attend mass in the morning, and go to bull fights and drink and kill each other in the afternoon. Everything is done in the name and honor of the saints. It is said that in one part of Mexico the people are very averse to bathing, and only bathe on St. John the Baptist's day; and if for any reason they miss it, they wait until the next year. The holy days of the church are times for extra policemen, and on these days there is more crime committed right in the shadow of the patron saint, Guadalupe, than on any other day in the year. In all the books prepared for the religious instruction of the people, the Second Commandment is omitted. Priests could not retain it and continue the idol worship everywhere prevalent. The images they worship are, as in every other land, hideous and revolting. Christ is ever represented as a dead or dying Christ, not the risen Lord of life and glory. The Bible is a sealed book. Mexico's religion is but a travesty upon the religion of our Lord; being a mixture of saint and idol worship and rank superstition of paganism.

The church in four hundred years has not been able to raise her people above the wigwam state of existence. Religion among the masses has absolutely no connection with morality or cleanliness of body, mind or lips. Oh, the depths of the abyss that separates this people from the presence and knowledge of Christ! Oh, the dreadful reckoning that the church that has ruled here for centuries will be called upon to pay, when the Judge of all the earth shall

ask after these little ones, His brethren, in that day! And what of us? Are we doing what will satisfy Him in reference to them? Churches are built on the sites of the old Aztec temples, and the Aztec gods are cleverly changed into Christian saints.

The churches are numerous and costly, the principal one being the great cathedral in the city of Mexico, which has very many interesting histories in connection with its building. It is named for the patron saint, Guadalupe, and cost two and a half million dollars in itself, besides its costly adornings. Oh, how I wish I could have the half of that sum to put into the preparation of a score or more of young Mexican converts who would go as firebrands among their people with the message of a salvation that frees from sin and makes the weak strong! Politically and civilly Mexico is not averse to the enjoyment of her independence, which was achieved through the leadership of an Indian, but spiritually the people lie in darkness and are steeped in gross superstition and sin.

Thirty-eight per cent of the people of Mexico are pure Indians. They are divided into about fifty aboriginal tribes in various stages of civilization and savagery, and speaking many different languages. So great is the diversity of tongues that oftentimes one will see, sitting side by side in a market-place, five or six women who are unable to speak to each other because of the differences in their dialects.

Of these Indians we hear many picturesque but most pathetic stories. They are poor and dejected, but not necessarily thriftless and improvident. To all appearances they are hopeless material, but we must consider, as one writes, "the true conditions and the dark logic of history that traces these people to their present helpless state; that since the

Spanish conquest, which drove them from their fertile valleys, they have passed through slavery, serfdom, peonage into their present state of semi-feudalism; that they have ever been placed at the brunt of internecine wars, playing the pawn in the endless game of political contention; that they have been kept in ignorance as well as penury; that to the great landed estates on which they work they are commonly in hopeless debt; that they have nothing with which to be 'provident,' no opportunity to 'thrive,' and no hope to inspire ambition; that their only independence is the meager and precarious foothold on life that the rock clearing on the mountainside will afford them."

Such a picture would not apply to all the Mexican Indians, those living in the lowlands, where vegetation is abundant, having at least plenty to eat and escaping such suffering as is inflicted by the cold of the highlands. Speaking of the climate in which the Indians of the Tierra Frio live, a writer states, "The typical mountain home means a stone jacal of one or two rooms, with dirt floor, windowless, carpetless, with neither stove nor bed. The place for resting, eating, and sleeping is the ground; and at an altitude of eight thousand to ten thousand feet it is generally cold.

"Those who have experienced the discomfort common to all subtropical lands because of the fact that they seldom make preparation against winter's cold, can well appreciate how miserable the huts of the Indians must be. The life which these people lead is very simple.

"At night when the children have brought home the little flock of goats and the poultry from the day's herding, filled the waterpots from the distant stream, and ground the daily supply of corn, when the father has returned from his day's work on the neighboring hacienda (where he has earned two reals, 12½c), the supper of corn *calces,* which the mother is baking on the heap of stones, is eaten in silence,

smoke, and semi-darkness, and bedtime has come. There is no need of light, for there is neither book nor paper in the hut. Outside among the rocks and cacti is a little patch, two or three acres perhaps, of corn for winter use. Let that little harvest come to grief and deprive the family of the father's shilling wage, and it is plain to see what must speedily follow. But the Mexican Indians are both stoical and proud. They are inured to the hard life they live; and it must be severe suffering that will compel them to complain or ask for help. It should be added that in these last disastrous years many a little patch of corn has been destroyed so that starvation is staring thousands upon thousands of these Indians in the face."

The Mexican's diet takes in not a very large variety of food-stuffs and is seen to be the most suitable to the conditions of the climate: The "staff of life" in the country is the tortilla, a flat corn-cake cooked much after the fashion of the "hoe-cake" of our own Southland. The preparation of tortillas is one main item in the day's work for Mexican women. The native Indian corn is first boiled, then ground into a stiff paste on a *metate,* or flat mortar. Then it is molded with the hands into thin cakes and baked. Almost everybody in Mexico eats tortillas, the principal food of the country since the days of the Montezumas.

The *frijole,* or Mexican bean, is another staple. Sometimes it is fried in fat and eaten alone. Sometimes it is an ingredient of the famous Mexican stew called *chile con carne,* a sort of goulash, compounded usually of beef and beans, with a liberal seasoning of chili, the native pepper.

A sort of sausage is made of ground meat and corn meal, and seasoned with pepper. This mixture is then wrapped in corn shucks and boiled until thoroughly cooked, then eaten from the shuck.

While these dishes form the staples, the peons of the

southern part of the country have certain "delicacies" of their own, unknown to their northern neighbors. There, for instance, is the water-wheat, the nature of which no one would suspect from its name. This highly prized viand consists of the eggs of flies. A bulletin of the National Geographic Society reports that the native Mexican eats his water-wheat with the same epicurean relish with which the Chinese mandarin eats his expensive bird-nest, the central African his raw hippopotamus, the Canton merchant his stall-fed dog, and the West Indian his palm-worms stewed in fat.

The "fields" in which the water-wheat is raised are ponds in which the peon places bundles of reeds a few feet apart, so that their tops are just above the surface. On these reeds or rushes the insects deposit their eggs in incredible numbers. The bundles are then removed, and the "crop" is shaken off. The eggs resemble fine fish-roe, and are made into small cakes to be sold in the markets as an especial delicacy. They are eaten either as we eat cheese, or mixed with corn meal and fowl eggs. The insects themselves are also eaten, the method of preparation being to pound them into a paste and then boil them with corn husks.

One traveling missionary who visited Mexico during the last months of 1919 writes:

> There is absolutely no hope for Mexico outside of Jesus Christ and education. Eighty per cent cannot read. Not one child in ten is now in school. Sixty-six per cent are of illegitimate birth; only about one-third of those living together are married. Eighty to ninety per cent have a disease I cannot mention; ninety per cent live in dirt-floored huts. One-half to three-fourths of their schools are closed. Their greatest need from America is not armies, but schools. The schools must not be taught by atheists and sinners, but by Christians. They have no moral standards; they must have Christ to bring them a standard, and His power in their lives to enable them to live up to it.

The encouraging thing was the fact that wherever I went we presented the altar, and at every call it was crowded. Another exceptionally encouraging fact was the response of the young people to the call for life service. I saw from fifty to one hundred at the altar every time I held a service of that kind, dedicating their lives as preachers, teachers, doctors, nurses, etc. Schools should be built; dormitories in which boys and girls who come in from other villages can be kept should be erected, and also churches. Then there is the support of teachers, children in school, etc. I know some missionaries whose salaries do not even meet their actual living expenses, and they have not had a new book in their libraries for years.

We shall now speak of some of the Indian tribes of Mexico. The Tarahumares of western Chihuahua are a peaceable, even timid, people. They still live in almost primitive simplicity, speaking their own language, and avoiding contact with Mexicans. Small groups of them are, however, occasionally seen in the streets of Parral and Chihuahua. Always with naked legs and with bows and arrows, they are picturesque. They inhabit the deep mountain canons, where they till their small patches of corn and beans and tend their goats, or an occasional cow. In years long past Catholic missions were maintained among them, but these are now mostly abandoned.

The Yaquis are a superior race. Thousands of them are fairly well civilized and are found living with the Mexicans in the Sonora cities. The larger part of them, however, are barbarous, occupying their own districts, from which they frequently make hostile raids upon their white neighbors. They are a high-spirited people, and do not take kindly to the unjust treatment they have received from the Mexicans.

QUESTIONS

1. Where is the northern boundary line of Latin America?
2. What number of Mexico's population are full-blooded Indians?

3. What is the condition of these Indians?
4. What are some of the characteristics of the Mexican Indians?
5. How do they spend their evenings?
6. In the pueblos?
7. What about their besetting sins?
8. What are some of the good characteristics of the Indians?
9. What are they in need of?
10. What has been their religion for the past four hundred years?
11. What is said about bathing?
12. What about holy days? Second Commandment? Images? The Bible? Mexico's religion? Aztec gods?
13. Tell something about the patron saint, Guadalupe.
14. Through whom was the independence of Mexico achieved?
15. Tell something about the Indian tribes of Mexico: their life; how they earn their living; their huts; their wages; their crops; their food.
16. What is Mexico's only hope?
17. Tell some other urgent needs.
18. Describe the Tarahumare Indians.
19. What of the Yaqui Indians?

NAZARENE CHAPEL, COBAN, GUATEMALA

Chevala, Lucia, and Marta de la Cruz, children of a native evangelist in Guatemala.

A YUCATAN MAYA INDIAN FAMILY

See Page 26

THE INDIAN'S TWENTY-THIRD PSALM

The Indian language is not easily subject to translation, and in their intercourse with one another the various tribes use a sign language, more or less universal, which they have evolved. The following is a translation of the Twenty-third Psalm which can easily be interpreted by this sign language:

The Great Father above is a Shepherd Chief.
I am His, and with Him I want not.
He throws out to me a rope, and the name of the rope is love;
And He draws me, and He draws me, and He draws me to where the grass is green and the water is not dangerous,
And I eat and lie down satisfied.
Sometimes my heart is very weak and falls down,
But He lifts it up again and draws me into a good road.
His name is Wonderful.
Sometime, it may be very soon, it may be longer, it may be a long, long time,
He will draw me into a place between mountains.
It is dark there, but I'll draw back not.
I'll be afraid not, for it is in there between these mountains that the Shepherd Chief will meet me,
And the hunger I have felt in my heart all through this life will be satisfied.
Sometimes He makes the love rope into a whip,
But afterward He gives me a staff to lean on.
He spreads a table before me with all kinds of food.
He puts His hands upon my head and all the "tired" is gone.
My cup He fills till it runs over.
What I tell you is true, I lie not.
These roads that are "away ahead" will stay with me through this life,
And afterward I will go to live in the "Big Tepee,"
And sit down with the Shepherd Chief forever.

II

NEGLECTED INDIANS OF CENTRAL AMERICA

Directly south of Mexico we next come to Central America, a country consisting of six republics and the British possession of British Honduras. Central America has approximately five to six million souls. We shall not be able to treat of this country on all subjects that might interest our readers, but will briefly state some things about the neglected Indians living in that vast country, uncared for by the church or the government, in reference to their salvation in finding Jesus Christ, and His pardoning grace.

The Guatemala News, published in Guatemala City by missionaries of the Presbyterian Board, gives the following interesting facts relating to this country:

Guatemala is in Central America. Population is two million, 60 per cent are Indians. The area is 48,300 square miles. Population of Central America is six million. There is full religious liberty. People have never been systematically instructed in the Bible. The door is wide open everywhere for the preaching of the gospel. Presbyterian mission work started in Guatemala on invitation of a former President of Guatemala in 1892. Our buildings were ruined by an earthquake on Christmas night, 1917. We had a church, manse, girls' boarding school, hospital and nurses' school, and a publishing house. It has been decided by the Board to fully rebuild the station. Two dwellings and the publishing house are already built. We enjoy free postal privileges in all Central America. Chief products are coffee, sugar, cattle, mahogany, cedar, etc. The Spanish language is spoken, but thirty-six tribes of Indians use their own dialects. The climate is tropical, but on highlands it is cool and pleasant. Bible societies have done a great work in getting God's Word to the people.

Guatemala, the most promising of all the republics of Central America, is known as the "Land of the Burden-Bearers."

We quote from "On Mule Back Through Central America," where the author states as follows:

The wealthiest man in the place from which we write pays his Indians three and a half cents per day and they board themselves and families. This, however, is not the worst. When a contract is made with an Indian man to move onto a farm with his family, to work for a certain amount per day or month, the owner of the place will loan him money or sell him something and thus get him in debt. His wages will never enable him to pay the debt. Then there is a law that as long as the debt is unpaid he can be held with his family, and even his children after him; and should they run away they can be hunted up with officers and brought back. Poor Indian! he is downtrodden, hated by the world, and neglected by the church. We have passed scores of them in the road who would not raise their head or turn their eyes toward us.

The Presbyterians have a well-established Indian work at Quesaltenango, Guatemala. Rev. Paul Burgess feels right at home working there among the Indians, and carries on evangelistic work among the Indian tribes in that section. This church recognizes the fact that no mission ever had a greater opportunity or a more solemn obligation.

Rev. C. Warren Jones of the Church of the Nazarene, in the fall of 1917, made a trip to Central America on which he wrote:

The Central American Mission, an interdenominational organization, with headquarters at Paris, Texas, has twenty-five missionaries on the field; the Presbyterians have twelve missionaries on the field; the Friends have five or six, the Baptists six, the Holiness Christian Church three, and the Church of the Nazarene five. There are also a few independent missionaries there.

GUATEMALA

The Republic of Guatemala in Central America is bounded on the west and north by Mexico, on the east by the Hondurases (British, Gulf, and Republic) and Salvador, and on the south by the Pacific ocean. Its area is 48,250 square miles and its population (1903) 1,842,134—both about the same as of Louisiana.

Fully sixty per cent of the people are pure Indians, and the remainder, classed as "Latins" (i. e., Spaniards in speech and mode of life), comprise a large majority of half-breeds (mestizos) and civilized Indians and a smaller proportion of whites. About one-half of the births among the Indians and one-third among the whites are illegitimate.

There are said to be eighteen spoken languages, but in the eastern half of the country the native speech has given way almost entirely to Spanish.

The Indians belong chiefly to the Maya stock, which predominates throughout Peten (the rectangular one-third of the country that juts up into Yucatan), and to the allied Quiche race, found chiefly in the central districts. In the sixteenth century the Mayas and Quiches had attained a high level of civilization, and at least two of the Guatemalan languages, Quiche and Cakchiquel, possess the rudiments or the relics of a literature.

The prevailing form of religion is the Roman Catholic, but the state recognizes no distinction of creed. The establishment of conventual monastic institutions is prohibited. About ninety per cent of the population are illiterate. Primary instruction is compulsory.

The missionary work of the Church of the Nazarene in Guatemala is in the cities of Coban and Salama, and in the smaller towns of Tactic and San Pedro. These places are all in the central part of the country, at an altitude of about three thousand feet, where the climate is good.

At Coban, a town of thirty thousand population, are Rev. and Mrs. J. D. Scott, Miss Eugenia Phillips, and Miss Sarah Cox. They conduct a boarding school, do evangelistic work, and operate a printing press, from which they get out a monthly paper, *El Christiano,* having a circulation of over six thousand. They printed and distributed more than sixty thousand tracts last year.

At Salama, which has a population of about seven thousand, Rev. and Mrs. J. D. Franklin began work two years ago.

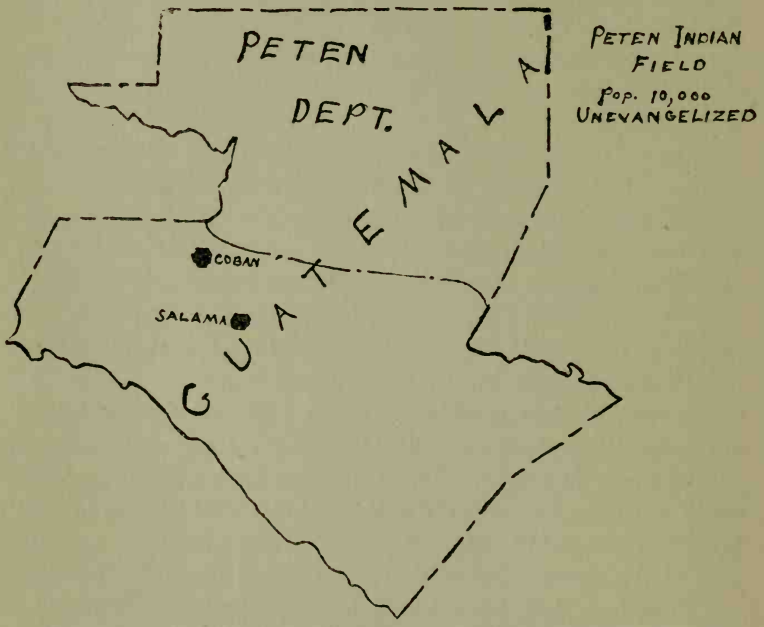
The different missionary organizations are doing a great work. They have not been able to win the masses to Jesus Christ, but thousands of native Christians can be found scattered over the country. When one stops to think of how Romanism is entrenched, and the devices and schemes resorted to by the church to hold her people; and how the minds of the people have been poisoned against the Protestants, the results during the last decade seem wonderful.

Surely, God is working; and in spite of the darkness and superstition that prevail, the future for the real soldiers of the cross is bright. The fields are white. The golden grain needs to be garnered. Who will go and labor in the great harvest field? Many have never yet heard the gospel, and of the great number that have heard the story of salvation only a few have heard it enough to get an intelligent conception.

Here is one of the golden opportunities of the present century for missionary work. The field lies before us, and the ripened grain stands ready for the coming of the reapers. The people are dying without God, and many have never had a chance to accept Jesus. Who will go?

The Central American Indians are much like the Mexican Indians, nearly all live in abject slavery. While Mexico has its patron saint, Guadalupe, Central America has its

idol, Escapulous, to which thousands make their pilgrimage twice a year. Who will take the gospel message of full salvation to these three million Indians, primitive, superstitious, enslaved, illiterate, and in abject poverty, a people hated by the world and neglected by the church?



Map showing Peten Department, Guatemala, the great unevangelized Indian field assigned to the Church of the Nazarene.

Missionary societies, and our Nazarenes scattered abroad, are urged to assist us in gathering one million Indian-head pennies to send missionaries to this field, and support our Indian missions in Latin America. Neat coin boxes may be secured suitable for gathering pennies by writing Missionary Headquarters, 2109 Troost Ave., Kansas City, Mo.

The capitalists know of Central America as a land rich for exploitation, so they run the finest coast-wise steamers there; others have gone there to build railroads, mine gold or silver, or exploit the timber lands for chicle or valuable wood; but few go there to seek the "diamonds in the rough," that will outshine the stars or the sun.

It might be safe to say that only 5% of all the Indians of Central America have heard anything of the gospel, all the rest living entirely ignorant of Jesus Christ and the knowledge that they can be saved from sin.

There are millions of hungry hearts reaching out for the gospel. Many of them live wild in the forests and swamps of Central America. They eat bark, roots, grass, and monkey meat, and make their homes in caves, adobe huts, bark shacks, and crevices of the rocks. Several million are slaves. They are not so well cared for as the early negro slave of the South.

The Moravians carry on work among the Indians in Nicaragua with stations at Bluefields, Pearl Lagoon, Sangsangta, Yulu, Sandy Bay, Cape Gracias, Quamwatla, and other points in this republic. Many conversions are reported among the Sumus Indians. It is reported this church reaches several thousand Indians, also a large number of Creoles. They also reach the Wangks Indians in Nicaragua.

The Church of the Nazarene reaches a great Indian field in Guatemala. They have a mission station at Coban, in the Alta Vera Paz Department, which has an Indian population of seventy-five thousand. They also have a station at Salama, in Baja Vera Paz, which has an Indian population of over twenty-five thousand. The Peten Department, with a population of over ten thousand Indians, also belongs to this church, but has no resident missionary or witness for Christ! This section of Guatemala awaits a

Livingstone, a Moffat or a Paton. One writer who at one time visited this territory writes about this unevangelized section as follows:

I long to get back among the Mayas, but my society has no funds, so I keep working to support my family. I have visited, I believe, all the different Maya Indian tribes now, with the exception of the Lacandones and a tribe in the northern part of Quiche Department, Guatemala. I speak Spanish fluently, and a good bit of the Maya of Yucatan, which is the same as spoken in Peten, and by the Lacandones, with some slight variations.

To the best of my knowledge, the Lacandones have never had a missionary, either Protestant or Catholic, but are pure pagans. It is understood that there are some five thousand of them, and that they are rarely visited by white men. They use the bow and arrow, and practice polygamy.

I have copies of Matthew, Mark, and John's Gospels in Maya, which are very scarce, Luke and John being out of print, and Matthew and Mark can only be gotten from the British and Foreign Bible Society. The copies of Mark were printed in the year of 1900, and of John in 1869, from translations made by a Wesleyan minister at Corasol, British Honduras. I have learned that he (Mr. Fletcher, I believe his name was) had excellent success, and I saw the effects of his preaching in Payo Obispo, Yucatan, in the person of an aged Maya, at whose house I held a meeting. He was still faithful after all these years.

The Tzental Mayas, in the state of Chiapas, Mexico, near the Guatemala border, have no missionary; and, in fact, there are thousands along that border who have not received the gospel. Peten is one of the most isolated departments, and Flores is a hard place to get to; and there is so much fever on the way there that I have thought the next time I go to the Lacandones and those isolated tribes, I would leave my family in the United States or locate them in Coban, until there was a chance for them to learn the language; as, although I have been married to my second wife four years, I have made the trips alone. I lost my first wife after a stay of three years in the fever-stricken climate of Yucatan.

There is nothing I like better than pioneering. I have suffered untold agonies with fever, been bitten by all kinds of miserable

Miss Phillips and Girls' School Coban Guatemala

Congregation at a private home, Cubulco, Guatemala, not far from Salama. The man and woman seated opened their home for the meetings. See page 27.

insects, slept in all kinds of places, and know just what I have to face; and I say amen to it every time. The Lord called me to the Mayas, and although I have, by force of circumstances, been obliged to keep from the field, yet my call and my obligation to God is just the same. I know that I am not my own and that no family tie or other attractions can keep me from the field if God opens the way. I have a good salary now, $165 a month, but I would drop it in a minute for my family's support and my field expenses. I am not contented anywhere else except among the Indians, and when I am among them I am contented in any place. People cannot understand how one feels in my position, except those who are in the same position.

These Indians are among the first class of people in the world, and what failing they have has been taught them by the Spaniard, and by the oppression and meanness that have been over them. The Lord loves them and died for them, and we have samples of what the Spirit of God can do in their hearts, in the few who have been saved in different fields. One dear brother in Tolonicapan, Guatemala, was a lime burner. He got saved and testified to it, and his ungodly companions threw him into a burning lime kiln, nearly burning his legs off. Then again they nearly cut him to pieces with machetes, but he still goes about saying, *"Yo tengo el Espiritu,"* "I have the Spirit," the Holy Spirit in his heart. I believe some of them got sanctified, and do not know what to call it. Truly the Spirit of God works in all hearts the same, whether white or Indian.

This Peten Department embraces about one-third the area of the Republic of Guatemala, and is one of the most needy and most neglected Indian fields of all Latin America. Outside of two colporteurs of the American Bible Society, some fifteen years ago, and two native preachers of the Church of the Nazarene about two years ago, both parties paying flying visits to this section, it has never received any other visits by missionaries.

We are glad to state at this writing that the Church of the Nazarene intends to open up this field by sending some missionaries there to establish a permanent work. It will

probably be located at La Libertad or in the city of Flores. It takes a journey of ten or twelve days by canoe and pack horse to reach this territory from the missionary headquarters of the Church of the Nazarene in Coban.

Here in Peten the Indian families live in their primitive mud houses with thatch or tile roofs and dirt floors. There is but one room in the house. In it the family cook, wash, sleep, and eat their meals. Their meal of tortillas and frijoles is cooked on an open fire and eaten in Hindu or Chinese fashion. These Indians represent different tribes, each of which speaks a different language. They are very shy of the white man and will often run into caves or climb back of rocks when seen. They have driven out the Roman Catholic priests and adopted snake dances and drunken orgies. Their real religion is sun worship, and their priests are the witch doctors. They are kept in debt by cruel employment masters, and are nothing short of real slaves. Heads of families earn four cents a day.

Concubinage and polygamy are prevailing sins among the natives. They dance, drink rum, burn incense to idol gods, and grope in midnight darkness for the true light. Thousands are dying irretrievably lost, without hope, without salvation.

It may be said of this Peten district that it lies in the boiling hot sun of the tropics, and is a malaria-infected country in which the strongest and most healthy can survive for but a short season. No one should go there unless he is ready to sacrifice his life, possibly in only a few months. The call is, "Who is willing to lay down his life for those who have not heard, and plant Jesus Christ in the hearts of those neglected souls?"

All missionary boards of evangelical churches have kept away from this section of country, fearing the loss of their missionaries. Do I not hear Jesus say, "Go unto the lost

sheep of Israel. It is the Father's will I should lose nothing." "He that will lose his life for my sake shall find it." And Paul says, "Who will have all men to be saved, and to come unto the knowledge of the truth." Again listen to the words of eternal truth: "I have spoken to them, but they have not heard." "Who will go for us?" Jesus praying, "Thy kingdom come." "For the Son of Man is come to seek and to save that which was lost." "As my Father hath sent me, even so send I you." "Go ye . . . and make disciples." "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." "Joy shall be in heaven over one sinner that repenteth." "They that turn many to righteousness shall shine as the stars forever and forever." Amen.

Will anyone respond to the call, willing to give up the luxuries of home comforts, say good-bye to parents, brothers, and sisters, all kindred and friends, the shores of the homeland, and go, if so led by the Holy Ghost, without scrip or funds from the Missionary Board, willing to live on the corn of the fields and fruits of the forest, and lay down his life at the feet of Jesus to take the gospel to these people? It is time to concentrate our whole effort, our whole strength, in seeking to fulfill the great desire of His heart in the evangelization of the millions that have not heard His name.

QUESTIONS

1. Where is Central America?
2. Of what countries is it made up?
3. Tell something about Guatemala, the people, the religion, etc.
4. Tell something about the Presbyterian work in Guatemala.
5. What are the people of Guatemala sometimes called?
6. Describe the people and their bondage or slavery.

7. What Protestant denominational mission boards do work in Guatemala? Locate them on the map.
8. Is there any work being done among the Indians of Central America? Where?
9. What success have the Protestants had in Central America?
10. When was Protestant work first started in Central America? Where?
11. What opposing force has been arrayed against the Protestant church in Central America?
12. What about the present and future?
13. What are the people dying in need of?
14. Who are the Central American Indians like? In what?
15. Do capitalists go to Central America? What for?
16. What estimated percentage of Indians (over one million) in Central America have heard something of the gospel?
17. Describe how the Indians live in Central America.
18. Tell something about the work of the Moravians in Central America.
19. Describe the great Indian field of Peten allotted to the Church of the Nazarene. Also the Baja Vera Paz Department. The Alta Vera Paz Department.
20. How many Indians in these Departments? Have the Indians in Peten a witness for Christ?
21. What tribes of Indians are found in Peten Department?
22. Have the Lacandones any missionary?
23. Have the Tzental Mayas any missionary?
24. Will these Indians receive the missionary and the gospel?
25. Does the Lord call missionaries to the Indians?

A LETTER FROM A MISSIONARY

We take the privilege of publishing a recent letter received from Miss Sarah M. Cox, one of our Nazarene missionaries in Central America. This is a personal letter but we publish it as it gives some recent information from that field. It is as follows:

Coban, Guatemala,
Via New Orleans,
March 6, 1920.

Mr. R. E. Bower and Wife,
My Dear Friends:

After a long time I have the pleasure of writing you from Central America. I left New Orleans December 6th, on the steamship *Surivaine* in company with Brother Scott and family who, too, were headed for Coban. We had a delay in Havana, Cuba, of more than a week because of the unloading of cargo for Cuba. We finally landed at Barrios, took the train for El Rancho, and there took horses for a fifty mile ride to Salama, the station of Brother Franklin, where we spent Christmas. Brother Franklin has a splendid work there. It would rejoice your heart to see the light in the faces of those who have believed. Their devotion to Christ is beautiful.

After Christmas Brother Scott and family came on to Coban, while I tarried there to help Brother Franklin in his evangelistic campaign. We held four meetings, in which the Lord blessed His truth. You can not always measure results by what you see here. There is a seed-sowing time and a harvesting time. But we have had results already from the seed we sowed. This is a Catholic country, and it would make your heart sick to see the things they do in the name of religion. It means something for people to break away from it. The Indians have dialects that we understand but little, so about the only way to reach them is through native workers. Brother Franklin has two native workers who are Indians. We have here in the school one girl who is an Indian. The people as a rule are very much mixed.

I came on to Coban February 10th. I like it here very much. The climate is very fine, though at times it is almost too cool for me. We have here the tropical fruits, bananas, oranges, and pine-

apples, with many others that we never have in the States. Besides we are fortunate enough to get fresh vegetables and meats all the time.

I am so well, eat so heartily, and sleep so well. I am so glad to be here in the service of the Master. I hope to get the language sufficiently to preach soon. Our school is full and more yet to come. We are praying the Lord now about more room. There is property that we would like so much to buy, but the price looks enormous.

You will see reports from me in *The Other Sheep* now and then. I am so happy, as we always are when we are in the will of the Lord. Hope you can come down soon. Love to your daughters, son, and especially little Betty. May the Lord bless you all. Pray for me and for the work here.

In His service,

SARAH M. COX.

A PLEA FOR SOUTH AMERICA

"Just an Indian, low and mean,"
  Yet he could shine today
As an eagle's pinions' lustrous sheen,
  If cleansed in God's own way.

Realize the value—now!
  Of a living soul,
Life is but a weakly flow'r,
  Striving for a goal.

Souls are dying every hour,
  Dying in despair,
Sins in their life furrows plows,
  They're hopeless, untold there,

All because we do not heed
  The tender Master's call;
Go and tell them of their need,
  Ere they make their fall.

"Go ye into all the world,"
  Go, or give, or pray,
Get low before the Master,
  Let Him have His way.

Just be open to Him,
  Heed His call today;
He perchance may use thee
  In the far away.

—Wylie S. Mathews.

III

UNKNOWN PEOPLE OF SOUTH AMERICA

"My people are destroyed for lack of knowledge." (Hosea 4:6.)

We shall make a brief and limited attempt to speak in this chapter of the "Unreached Indian" as found in his natural habitat or domain in Latin America, from the Rio Grande south to the Antartic ocean, a total area of 8,459,081 square miles. Politically this territory comprises twenty republics, ten south of Panama and ten north of Panama, lying almost wholly within the tropics.

There are at least three hundred and fifty tribes of Indians in Latin America. The Roman Catholic church has not succeeded in touching their life. Many tribes are known only through tales from venturesome travelers.

Missionaries working among the Indians are almost as scarce as polar bears. Truly these many tribes of Indians, running into millions, who are little known to us, represent a dark spot on the Western Hemisphere. Driven back into the hinterland are hundreds of villages of Indians never visited by the white man. No one except God himself has ever numbered them or even seen them. No one can really picture the heathen darkness that covers these millions of our red brothers who are awaiting redemption.

Romanism has reigned over them without a rival for over four hundred years. The evil influence of the Roman Catholic church may be said to be the worst enemy of the Indians. Wherever a priest goes among the Indians he leaves a trail of sin and horror unknown to even the worst heathen. He is a ringleader and instigator of the most un-

speakable crimes. He visits the homes, burns the Bibles, and exploits the women, forbidding any to come into the world, go through the world, or get out of the world without paying whatever he likes to ask. Knowing all the affairs of every one by means of the confessional, he knows exactly how much they have and demands it. If the priest is not paid to baptize the child it cannot be recognized as a human being at all—only a dog or cat with a body of human shape. No marriage is a marriage without paying the priest, and if anyone dies heavy funeral fees must be paid to the priest or the body will not be buried, but left to the jackals. Latin America today is the result of the unscriptural, bigoted, carnal, and lustful beast of Romanism.

Pray ye the Lord of the harvest to send out speedily messengers of the cross to the great white harvest fields of the earth.

South America, the neglected continent, has fifty-five million people, including nine million of the Red Race who are yet nearly all waiting to see for the first time the face of a missionary. Driven back from the plains, and bivouacked under the blue horizon among the forests, roam these millions without any knowledge of our Christ. Under dusky bosoms beat honest hearts that ought to know Him, their Creator and Savior. Who will visit them with the gospel message? Long they have been calling for it. The mighty Amazon river, two hundred miles wide at its mouth, and the Rio de la Plata, one hundred and twenty miles wide at its mouth—if they could send forth a human sound in behalf of these lost millions, they would send the Macedonian cry, "Come over and help us." In the Brazilian wilderness, among the chattering monkeys and birds, are one and a half million pagan Indians never visited by the white man. Men will risk their lives to cross that continent, or the ocean by aeroplane, or undertake other daring adventures, but where

is the David Livingstone for the Brazilian wilderness to reach the pagan tribes with the gospel message?

It is safe to say there are five million pagan worshipers in South America who have never seen the white missionary or known anything about Jesus Christ. To say you can find one man anywhere in the world who does not know anything about Jesus Christ ought to bring shame to every Christian in the world; yet there are millions! There are two principal European languages in South America; Portuguese, spoken by twenty million, and Spanish by thirty million people. These millions ought to be reached with the gospel.

Latin America, with its twenty nations of homogeneous, priest-ridden, and enslaved population, is well known to be among the neglected portions of the world that are not reached with the gospel. From fifty to ninety per cent of the people never marry, but live in concubinage. The twenty-four million souls of Brazil are nearly all left in darkness of the true light. Very little has ever been done at evangelizing the Indians. The exploiter has enslaved them, "drowned" many with rum, and driven them into seclusion, while no one seems to care for their souls; but Jesus died for them, and He is able to save them.

The American Indians belong to one of the five great races of the human family. There are approximately eighty million souls in Latin America, of whom over seventeen million are Indians.

Turning to the millions of dialect-speaking Indians of Latin America, we learn of small beginnings of missionary work in the Mosquite Reserve of Central Bolivia, among the Guegians, Mapuche, Fuegians and Araucanians of Chile; the numerous tribes in the Gran Chaco of Paraguay, Argentina, Bolivia, and Brazil; the Quechuas of Peru; the San Blas of Panama, and the Mayas of Central America. While

these missions are new with one or two exceptions, yet they furnish data for societies going forth to tribes entirely neglected. Even the strongest Indian missions plead for large reinforcements.

Consider the Aymara field with half a million souls, five-sixths of these in Bolivia. The department of La Paz alone has more Indians than all of the United States. The prospective servants of God to this people will find no New Testament or song book in the language, only the Gospel of Luke. No grammar of the language has appeared in English. Spanish must first be learned and through that medium Aymara. It would be as easy for an Englishman to learn German through text-books in French. This is but a hint of the barriers and entanglements still to be approached before steps toward Indian evangelization can take on much meaning among millions of many different tongues in Mexico, Central America, the Sierra, the Chaco, and in the Amazon and Orinoco water sheds. The productions of the vigorous British and Foreign Bible Society applicable to the Indian fields are limited to twelve languages, of which two are furnished with the whole New Testament and only two others have so much as the four gospels. Of numerous tribes the language has still to be reduced to writing.

The following denominations, societies, and independent missions are doing work among the Indians in Latin America:

The South American Evangelical Union works among the Quechuas of Peru; the Church of the Nazarene has work located in Peru, in the Argentine Republic, and among the Mayas in Guatemala; the Christian and Missionary Alliance, the Methodist Episcopal Church, the Presbyterian Church, Salvation Army, Plymouth Brethren, South America Missionary Society and others are working in different parts.

One of the first missionary martyrs to the Indians of South America whom we might mention was Captain Allen Gardner, missionary to the Fuegian Indians in 1844. This work is still going on, and is one of the best-established missions working among Indians in South America. Another ardent laborer among the Indians was Rev. Charles

Map Showing Original Location of the Indian Races or Stocks

Other Indian tribes, including the Macoas of Venezuela, the Motilones of Venezuela and Columbia, and the Mapuches of Chile, are not shown on this map.

Sadlier, to the Araucanians of Chile, in 1894. There is a printing press turning out literature, tracts, etc., in the Mapuche Indian dialect, and a hospital is in operation in connection with this work.

The Panama Congress on Christian Work in Latin America, which met February 10, 1916, included on the list of urgent appeals to Europe and North America, "Missions to the Indians." Surely if North America felt the same keen concern over Latin American souls that she is beginning to develop concerning Latin American markets, results would be immeasurably greater.

One missionary who recently visited the Indians of Northern Peru writes as follows:

Among the various purposes of my recent trip to the interior was that of obtaining as much information as possible about the Indians. I had already read everything I could find written about them, talked with a great many travelers, and studied every map and atlas I could secure. Just a month after leaving here I arrived at the village of Jaen, accompanied by our native preacher, Toribio Suarez.

I will not go into any details here about the difficulties met on the road, nor about the circulation of Scriptures and holding of meetings along the way. We found only two men who could give us any information whatever about the Indians before reaching Jaen. One of them told us that beyond the River Chinchipe lived the "Moros," that is, the unbaptized, or forest Indians. The other man, who had spent years as a soldier, told us that the labor contractors often brought large numbers of forest Indians to work on the rice plantations near a certain town east of Bella Vista. He said that the Indians usually came naked, and were paid in clothing with which they were well pleased. Still it was necessary to keep soldiers there in order to make them work until their contract expired. The school teacher in Jaen was able to give us practically the same information with more details.

In Bella Vista we were told that the Agua-Runa Indians, from

the south bank of the Amazon, occasionally arrived with parrots, monkeys, and bears to exchange for such articles as they desired. They said that the Jibaros, from the north bank, never came, and that they knew nothing about them. With us the desire was strong to press farther inland and meet these Indians in their own land, but our time was up, and we had to return. We pray that the day may come when we shall not only be able to visit them, but open a mission among them as well.

On the return trip I left my companion to take one road with the horses and books, while I chose a road which ran directly through the territory of the Quechua speaking Indians. Within three hours I had reached the first little Indian houses and met a number of men and boys. The men could speak a little Spanish; but the boys could not understand anything I said to them until one of the men interpreted for me. A few hours later I came to more houses, and stopped at one of them to rest. Here the whole family could speak a little Spanish, but, of course, spoke Quechua among themselves. I was able to find out the meaning of a number of words from them, and found their language to be much the same as that spoken in Southern Peru. They have borrowed more words from the Spanish, however, and do not seem to practice the declension of nouns except to distinguish singular from plural. This would make their language easier to speak than the Quechua, spoken in Southern Peru. The man of the house bought a Quechua gospel of me, although he did not seem to understand all the words.

For the night I stopped with a man who had spent years on the coast, and who spoke more Spanish than Quechua. When I asked him to teach me how to say different words he made so many mistakes that the Indian women laughed him out of countenance, and incidentally beat me out of my language lesson. He was having a hair cutting at his house, and they were expecting to have a great time there for the next three days. But I wonder if you know what a hair cutting is? In some parts of the mountains in Peru it is the custom to let a baby boy's hair grow until he is about two years old. Then the father calls in all his friends, and they take turns each in cutting a lock of the baby's hair. Everyone who cuts a lock of hair is under the obligation of making some present to the baby, and I believe the one who cuts the first lock gives the largest present—usually a colt or a calf. The rest give a sheep or

a pig, or, if they are very poor, a chicken. In turn the father is under the obligation of entertaining all his friends for two or three days. This man where I stopped had killed an ox, a goat, and many chickens for the occasion. I wondered if he would spend as much in educating his boy as he did in cutting his first hair. This man's mother also spoke excellent Spanish, and was very kind to me.

At noon the next day I reached the little village of Canares, and took lunch with the village school teacher. In a month's time he had succeeded in enrolling only five Indian boys in his school. Evidently the Indians do not feel the need of educating their children. By night I reached the village of Tambillo, and stopped at a little house where the people did not even try to talk Spanish. For two days I had been climbing the mountain sides and was now near the top of the Andes. The Indians gave me the privilege of sleeping outdoors that night, with rather scanty bedding.

The next day I crossed the high table lands, where one feels the cold even at midday. Shortly after noon I started down the Pacific slope, and found it much easier to climb down the mountain side than up it. An Indian woman gave me a fine lot of cold boiled potatoes to eat, for which I was certainly thankful. By night I was down almost as low as the coast region, and stopped at a small sugar-cane plantation. The owner was an elderly woman from the coast, who made no attempt at speaking Quechua, but made the Indians talk with her in Spanish. She was very kind to me, and secured a horse for my use for the rest of the trip. I did not get away the next day until noon, and so had plenty of time to observe the different industries of the plantation. Practically all the sugar cane was used to make rum, and a fermented drink which the Indians like very much. I noticed that all the Indians were very lazy, and that the work scarcely moved at all. A young man explained to me that it was all forced labor, and therefore no one had any desire to work. The horse which was furnished me belonged to some Indian boys, and the price for a day and a half's trip was only fifty cents. The owner of the house warned me not to pay them more, as she did not want her Indians spoiled.

I started out with four young Indians as traveling companions, and on the road we fell in with three more. Most of the time they talked in their own tongue, and I could gather very little of the conversation. I urged them to go as far as they could that day, as I wanted to catch the train for home the next afternoon. We

traveled until dark, and then without explaining to me where they were going they turned their horses out of the road and entered a big wood by the river side. There was nothing left for me to do but follow them, but I realized that if they had evil intentions there would be no human help for me in that wood that night. It turned out, however, that they were only hunting free pasture for their horses. After dismounting and unloading the baggage, I pulled out my little lunch-bag to help myself to the lunch which had been prepared for me. A very generous Indian called to the rest to come and help me eat my lunch. In less than no time four hungry Indians had disposed of chicken, cheese, and bread. I did not even get a taste of chicken. Then one of the Indians got out his lunch, and while he said nothing, yet I with equal generosity helped him dispose of it. The next morning we were in the saddle before daylight and on our way. A hard, hot day's ride brought us to the railroad terminal early in the afternoon, fully an hour before train time. I did not pay them anything extra for the horse, but instead took all four of them to the restaurant and gave them a good dinner.

I have the conviction that no one needs the gospel more than these poor Indians, and the determination to do all in my power to take or send it to them. There are many difficulties in the way, but God is greater than difficulties. We need guidance in this most difficult undertaking, and God has promised, "I will guide thee with mine eye." We need not only to do our *bit* for the Indians, but to do our *best* for the salvation of Peru's 350,000 uncivilized Indians.

QUESTIONS

1. What is the area and boundary of Latin America?
2. Where is South America?
3. How many Republics are there in Latin America?
4. Latin America is in what zones?
5. How many Indian tribes are estimated to be in South America?
6. What is the population of South America? How many Indians?
7. Are there many missionaries among the Indians in South America?

8. What religion has reigned without a real rival in South America for four hundred years?
9. Tell something about it.
10. What is South America sometimes called?
11. How wide is the Amazon river at its mouth? The Rio de la Plata?
12. How many Pagan worshipers in South America who never have seen a missionary?
13. What two principal languages are spoken in South America?
14. What per cent live in concubinage?
15. Where is Brazil? Population?
16. What language is spoken in Brazil?
17. How many Indians are there in Brazil?
18. What is the condition of the Indians in Brazil?
19. Among what tribes of Indians have missionary "beginnings" been made?
20. What do these mission stations need?
21. How large is the Aymara Indian field? How many Indians?
22. How large is the La Paz Indian field? How many Indians?
23. How much of the Bible has been translated into these native Indian dialects?
24. Name the denominations and societies doing work in South America among the Indians.
25. Name one of the first martryrs to the Indians. What tribe did he labor with? Tell of his death.
26. To what tribe of Indians was Rev. Charles Sadlier a missionary?
27. Where are the Mapuche Indians? What about the missionary work in this tribe?
28. What did the Panama Congress on Christian Work in 1916 say about Indian missions?
29. Where are the Quechua Indians? Tell something about them.
30. Where are the Macoa Indians?
31. Where are the Matilone Indians?
32. Where are the Chaco and the Lenguas Indians? What missionary labored among them for twenty years as a

pioneer missionary sent out by the South American Missionary Society?

33. What are the names of the missionaries in South America representing the Church of the Nazarene? Where are they working? Tell something about their work.
34. How does South America impress you as a missionary field?

CUBA

'Tis the island of the orange, of the yucca and the palm,
Where the white-armed, laughing beaches lave in coves of foam-edged calm,
And the sky flamingo rises like a winged oriflamme.

'Tis the home of endless summer, by cool trade winds overblown;
'Tis the Eden of the ocean lying lovely and alone,
But trailed over by the serpent, and with sin and ruin sown.

'Tis the island of the mango, the banana and the cane;
'Tis the land of beauty blighted by the spoiler's cruel reign;
'Tis the haunt of vultures flocking to the devastated plain.

'Tis the isle of birds and blossoms, sea-girt realm of bloom and song;
Land of yet unconquered freemen who have striven and suffered long;
Land awaiting its redemption from four centuries of wrong!

—*John Townsend Trowbridge.*

IV

SAN BLAS INDIANS OF PANAMA

The San Blas Indians of Panama have always been considered an unconquered band of ferocious cannibals. Indeed, they are so regarded even today. Yet we can tell of one missionary, a young lady called to the Indians, whom these cannibal Indians never attempted to eat. Miss Anna Coope, the Sky Pilot to the San Blas Indians since 1910, has been working among them. A short narrative of her call and her work as written by herself and published in the book entitled, "The Living Christ for Latin America," by J. H. McLean, appears as follows:

I was born in England in 1864. At an early age I received from God, I believe, the call to go to the Indians. I lived with that ideal before me for years.

I left England for the United States of America in 1884; was always interested in mission work, at home and abroad. Not until 1897 did I leave for my first foreign mission field, i. e., the British West Indies. I spent several years there in the different islands.

In 1910 I came to the Isthmus and heard from the lips of a Methodist minister of the gospel that an Indian chief had visited his house and asked for a lady teacher. His wife said that the plea was so touching that if she had not had a small family to attend to she would have gone herself. I at once prepared to find out how to get there, and obtained a passage on a small gasoline launch.

The Roman Catholic priests had built two houses on two of the islands that I had of necessity to pass. On board the launch was one of the priest's assistants, and he was much enraged when he learned that I was going to teach the Bible in one of the islands that they had not entered, and on arriving at his destination he

sent two Indians, each armed with a rifle, to go on the launch and warn the people not to let me in.

When the launch arrived at the island called Mona, the Indians quickly got ashore and calling up all the inhabitants told them what the priest had said. In the meantime I met the man who had made the plea for a lady teacher, and found out he was not the chief, having been rejected because he wanted an English school. However, he greeted me kindly and introduced me to the chief, a very fine man indeed (now one of my best friends). As we stood talking together, the chief and I, we were suddenly interrupted by the request to come, and on entering a large native hut, found it filled with people eager to see and hear the paleface. There was perfect stillness while I spoke to the ex-chief. He then interpreted for me, but in a few seconds there was a great hubbub, the two Indians with the rifles jumping to their feet and crying "Polear"—every voice took up the yell. I could not describe it. After they quieted a little the ex-chief said the priest had said, "I was a bad woman. I had no religion—they must not let me stay." There was a division. Some wanted me to stay, but on account of these two men who were terribly excited, they had to decide at once. So the ex-chief said, "Miss Coope, I am very sorry, but I think you had better go at once. I fear they will shoot you." But before we could say another word, one of the two men suddenly grabbed me by the right wrist and pulled me roughly from my seat. And of course I had to go then. They led me to the canoe, thence to the launch at the point of the rifle, and bade me "nyah" --go.

On my voyage back to Colon, as we passed the island where the priest or priests lived, the leader came on board and told me I was not to come to these parts and teach them the Christian religion. I said I had come to teach them God's Word, the Bible. They were deceiving the people and teaching the doctrine of men instead of the Word of God. He acted very restless, but this was my opportunity to give him the gospel light, and I told him that if he would read the Bible, believe and obey it, he could be saved by faith in Jesus only, and not through any creed or church; that instead of helping the people, he was deceiving them; that he had done his best to get me from those parts, but that I believed God would let me come back again, and that I would be in some day, teaching the Bible, and he would be out. Praise God, it has

come to pass! and for three years those Indians have had the Word of God taught to them.

Eighteen months after that, I was in and he was out. I remained in Colon for a while, got acquainted with some of the Indians working in Colon, and through them I learned of Chief Charles J. Robinson who could read, write, and speak English well. I therefore met him, and he quickly offered me admittance to his island. He sent three men to bring me up in a small canoe, but many of the seamen persuaded them not to take me in so small a canoe for over one hundred miles. So I waited two weeks more, and went by the first outgoing schooner.

The Indians received me kindly, and while there I was a curiosity—the first white lady who had come to stay on their island, live with them, and teach them. I can tell you it was a nine days' wonder. I felt at home with them. I landed in Rio Diablo. That is the name the Panamanians have given that river and the village on an island near the river. The islands are named by groups, according to some Indian idea. So that Rio Diablo is called "Nargana," meaning "a place of bamboos." I arrived there on Friday, February 28, 1913, and began school next day. For three months I taught three times a day, seven days in the week. So eager were they that I was not expected to eat. They kept me busy day and night. I lived in a native hut for seven months. Now I am living in the very house the priests built, assisted by the Indians. I have a large school of one hundred and seven enrolled, forty girls included.

At first the old women objected to the girls' coming, but after many meetings and talks by the chief they finally yielded, and now the girls are striving to gain over the boys. Many of the chiefs from other islands and the mountains visit our school, some bringing their sons to get an English education.

Before I left Colon, in 1913, I called on President Porras. He advised me not to go to the Indians, as they were so bad; he was afraid they would kill me. I told him I was not afraid. I believed God wanted me to go to give them the Word of God and to teach them of Jesus, who saves to the uttermost. He said it was very dangerous, and that he would be afraid to risk his neck. But listen! he has risked his neck, for in 1915 he visited all the islands, surprising me very much one day by knocking at my door, and was glad to see me and to hear of the progress of the school.

When I landed in Nargana there were ten saloons. Now there is not one. The streets were so narrow we had to walk single file with bowed heads. Now we can walk erect and twelve abreast.

The chief and one of his men have accepted Jesus as their Savior, and assist me greatly in spreading the gospel by word of mouth, as they visit the different islands and the mountain regions. The girls marry very young, about thirteen or fourteen. I have twelve married girls in my school. The Bible, or New Testament at first, is used to learn English. The ex-chief died lately, but before he died he often sent word to me that he was sorry that they had not let me stay on the island of Mona when I first came there, the chief saying the same. The ex-chief visited me once only, and saw the progress of the school, and expressed his sorrow and regret that they had lost the opportunities that this people were receiving.

Over a year ago a lady came to my assistance. She is a member of the same church. We opened up a school on the next island, not a quarter of a mile from my first station. She has forty pupils, and the Word or God is being preached there. Thus we occupy the two houses built by the priests, and they are Bible schools. The agreement was, if they left the houses, the Indians could possess them in pay for their labour and logs contributed.

Pray for the Indians so near our American territory, that for ages have not had the gospel until lately.

QUESTIONS

1. Where are the San Blas Indians?
2. Who is the missionary among them?
3. Tell something about her conversion and her call to the Indians.
4. Tell about her trip to the Indians.
5. Her obstacles to overcome on this trip.
6. Tell about her work among these Indians.
7. What is this missionary sometimes called?
8. What does she request of you?
9. How does this narrative of her conversion, call, and work impress you?

V

PRAYER AND MISSIONS

This volume would not be complete if I did not write personally this entire chapter on prayer and missions. I promised the Lord if He made it possible for me to write this book and get it published I would write a chapter on prayer and missions. If I were to go into rebellion against the truth and commit other sins (and of course any one sin would be sufficient to cause me to lose my soul), all through the dark ages of eternity I would remember God hears and answers prayer. Many things are real in this world. The sun always shines visibly on clear days, water runs down a grade, any human being, healthy and in his normal condition, will daily hunger for food, and another thing I know: God has saved my soul, and I am saved now. Amen. I also know that since I believed He has touched my heart again and sanctifies me and gives me a pure heart. Amen again. Well, since these epochs of answered prayer have taken place in my life, He has burdened my soul for lost men scattered abroad everywhere from ocean to ocean, and across the seas to the darkest spots on the earth.

Now all my life has not been a bed of roses and I suppose no man who walks holy with God has an easy and untried life on this earth. For temptations, tribulations, and the fiery trials will come. The devil will hunt for the weakest spot in one's makeup, and then he will begin his depredations. Some years ago I was living in Cincinnati, Ohio, and I became penniless and in dire need of money. There was no friend on earth that I knew of at that time who

would render immediate help. But God heard my cry and met my need. I shall never forget that answer to my prayer, for it was very real to me. At another time, in Indianapolis, Indiana, I had a similar experience which was very real to me, and because of which I shall always remember God lives and answers prayer. At a later time, not many months ago, the Lord answered prayer in reversing commercial banking rules and regulations for nearly one week to help me out of a financial deal in keeping a check from going to protest. This was surely a victory, and showed me plainly God answers prayer. At sundry other times I have put Him to the test, and He has always been faithful. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." It is wonderful what God will give the man who, with a pure heart and pure motive, with the above promise, will go to Him and ask Him for it. The church or individual has yet to see the height and depth, length and breadth, of what God will pour out to the man who will thus pray, and thus pray again. We want holy Nazarenes scattered abroad to pray for twenty-five young men and women filled with the Holy Ghost to respond to the call to take the gospel to the Indians, and then pray again that His people will give us money to send them out to work in the great harvest field—the American Continent—which has seventeen million of our red brothers waiting for the gospel of full salvation. Do you have a burden? Can you pray? Then pray again, and then again, and keep on praying. Do I meet you praying for my Indians? We shall win *if you will pray.*

Now, I have said something about my experience in my prayer life. I have told you this because I know it so well. Every missionary on the battle field has learned the secret of prayer for his or her help, supplies, and guidance by the Father who is always ready to bestow on His children the

gifts of grace. The missionary who can not pull fire out of heaven in praying, I suppose is not worth three black beans. The devil gains a great victory when he can keep you from praying. Remember when you keep on praying you have got the devil beat forty times. Our Lord outwitted him in praying. Souls are saved by your praying. Missionaries are sent through prayer. They win battles by praying. If the Indians are reached at all they will be reached by your —or someone's—praying. If they are lost, it will be because you forgot to pray. Praying is the most important thing a Christian can do. It is worth more than building a city or buying a ranch or winning a million dollars. How many are taking a night off to go to the mountains to pray? Jesus did. Would you rather pray than eat a meal? Do you covet time for prayer? Are you a monomaniac in praying? Have you ever prayed a whole night? Have you ever prayed five minutes for the Indians? Do you know the Indians are one of the five races of mankind and are the most neglected of all the great races of mankind, and that *you* have thought and prayed the least for them? Do you love them and are you willing to pray now for them? They need your prayers. Indians all believe they will go to their "Happy Hunting Grounds" when they die, yet few of them know anything about heaven. The opened doors of the world are direct answers to the prayers of God's people. We have no trouble to find an open door to reach the Indians, for they are scattered from the North Pole to the South Pole on our very shores. Even today the missionary character of the Bible is little known.

We might add that the prayer life Jesus taught us is very little heeded and put into practice by many of His followers. If we were to ask you if you prayed for the salvation of the lost as often and as regularly as you eat your meals, how many could say that you do? Have you ever asked the

Lord to increase your appetite for prayer? Some years ago our young people in Philadelphia organized a "midnight prayer band," and we prayed and prayed, again and again, until we pulled fire out of heaven. These meetings were held on Saturday nights, the night of the week Charlie Stalker says the devil damns more souls than any other night. These meetings kept our young people well blessed and were great seasons of victory. Revivals usually followed on Sundays, and God's work prospered. There came a time when we stopped praying and let down. The other part of the story is too sad to relate here. The church today has little time tc pray and little burden for a lost world. The average church has gone mad on finances and winning the world on a social program. When they think of the heathen, they plan to send "educators" to them rather than Holy Ghost firebrand missionaries who can win battles on their knees.

Men, listen to me, we need to pray and then pray some more. The greatest need of the hour is men who can pray, not only say words, but who really know how to pray, and who do pray, and love to pray. Do I meet you praying for my Indians? Probably nine out of ten do not know correctly how to address the Father, as Jesus taught us, in praying. Many will use nine-tenths of the time they pray praying about themselves and one-tenth of the time for others. If the Lord has really saved us it would seem to me we should take nine-tenths of our time in praying for others who do not know God at all. Shall the American Indian, the first American, be the last one to receive the gospel? Shall red brothers to the south of us be left to die in darkness and sin? or shall we go to their rescue? We heard one time of an Indian who saved two white men:

Rev. Peter Jones, a chief of the Chippewa Indians, while abroad, stated the following case: "In coming to this contry I passed through a white settlement on my way to New

York. The people were very bad and wicked. I heard two men swearing. I went up to one and put 'The swearer's prayer' into his hands. A few months afterward I heard that these men had been converted and turned to God."

This shows God works through the heart of an Indian to reach the unsaved. I shall close this chapter by again asking you, Do I meet you praying for my Indians?

QUESTIONS

1. Have you ever been burdened to pray for the heathen?
2. Tell some experience you have had in answer to prayer.
3. Relate the author's experience of answered prayer.
4. What special burden has the Lord laid upon his heart?
5. What does he ask you to pray for?
6. What does he say about missionaries who can not pull fire out of heaven?
7. How do missionaries win battles?
8. How can you beat the devil forty times?
9. How are souls saved?
10. When are they lost?
11. If the Indians are reached with the gospel what must you do?
12. What is the most important thing for a Christian to do?
13. What questions are asked you in this chapter?
14. Do the Indians have an open door for the missionary?
15. What is said about a Midnight Prayer Band?
16. What is said about the average church?
17. What is the great need?
18. How do some people pray?
19. How did an Indian save two white men?
20. Does God work through all hearts that are pure and holy?
21. What do you read in this chapter that impresses you most?

There was a man, and some did count him mad;
The more he gave away, the more he had.

—*John Bunyan.*

VI

THE INDIAN HEAD PENNY FUND

Thousands of Nazarenes, who are among God's choicest people on earth ("For thou art an holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth"), have already heard of this fund organized for the gathering of Indian-head pennies for the evangelizing of the Indians scattered over the North American Continent, or to be more exact, in Latin America. We have a great unevangelized Indian field assigned to the Church of the Nazarene, viz., the Peten Department of Guatemala. (See page 28.) Several years ago the author of this volume, while fasting and praying, received a conviction that Indian-head pennies should be saved, and he has never been able to get away from that conviction, and several times a year he has sent in to missionary headquarters for this purpose. Already many of our churches, missionary societies, and thousands of individuals from coast to coast, have caught the vision and are gathering these pennies and sending them in. The three eastern districts will send in to our missionary headquarters from April 1, 1919, to April 1, 1920, the equivalent of nearly a half a million Indian-head pennies. Indiana District has been active, and Southern California District has sent in an avalanche of these brown coins with Indian heads. The Indian-head penny is getting scarce, and the chase becomes very interesting as one hunts them down. We might suggest if you cannot locate Indian-head pennies you look for Indian-head nickels or Indian-head five dollar bills, as

they will be accepted and count so much more. Brother Gay, a member of the General Board of Foreign Missions, said recently, "We ought to do more than save Indian-head pennies to get the gospel to the Indians." Yes, we want, by the grace of the Lord, to send in one million Indian-head pennies in 1920, and an avalanche of Indian-head nickels and Indian-head five dollar bills. In this program the whole Nazarene family of forty thousand can take a part. We want not only your money for this work, but we want you to pray the Lord of the harvest to give us twenty-five Holy Ghost missionaries to the Indians in the next four years. Do I meet you praying for my Indians? Surely, dear brother or sister, we shall meet these Indians at the judgment, and we shall have to answer this appeal to you for Indian-head pennies. Have you ever prayed about it? Pray now. Yes, *now*.

QUESTIONS

1. What is the Indian-Head Penny Fund? Who organized it and how? What purpose?
2. Where has the Church of the Nazarene a great unevangelized Indian field?
3. How many Indians in this field?
4. What districts have already gathered thousands of Indian-head pennies?
5. What other denominations of money have Indian photographs on that may be gathered for this fund?
6. Who is asked to join this fund?
6. What else are we asked to pray for?
8. Have you been praying for the Indians and this fund and for missionaries to the Indians?
9. Will you commence to save for this fund?
10. Has the Lord ever spoken to you about this work?
11. What does each one of the class think about The Indian-Head Penny Fund?
12. How many have coin banks for the saving of pennies?

VII

IN SEARCH OF THE TRUTH

In the autumn of 1832 a deputation of four Indians reached St. Louis, inquiring for General Clark, then Superintendent of Indian Affairs in the Northwest. Some accounts call them Flatheads; some Nez Perces; two of them were old men and two of them were young. They came to find "The White Man's Book from Heaven," for which their people had waited what seemed a long time. They had not forgotten that this Book was to tell them how to live in this world so as to be pleasing to the Great Spirit, and so as to reach the Happy Hunting Grounds hereafter. They desired to take back with them this wonderful book, and some one to teach them the right way of life and worship. General Clark told them that what they had heard was true. He endeavored to set forth to them the contents of the Bible as best he could. He showed them the wonders of the city; gave them rides in vehicles on wheels, to their wonder and delight; he took them to parties, to theatres, and to places of worship, Romish places. Two of the men sickened and died. When springtime came the others prepared to return. It is said that General Clark gave them a farewell banquet. As it was being enjoyed, one of the messengers tried to voice the disappointment they both felt in not securing the help for which they came. A clerk in General Clark's office took down the speech as it was interpreted to General Clark. It was as follows:

The Red Man's Appeal for the Book

I came to you over a trail of many moons from the setting sun. You were the friend of my fathers, who have all gone the long way. I came with one eye partly opened for more light for my people who sit in darkness. I go back with both eyes closed. How can I go back blind to my blind people? I made my way to you with strong arms, through many enemies and strange lands, that I might carry back much to them. I go back with both arms broken and empty. The two fathers who came with me, the braves of many winters and wars, we leave asleep here by your great water. They were tired in many moons and their moccasins wore out. My people sent me to get the white man's Book from heaven. You took me where you allow your women to dance, as we do not ours, and the Book was not there. You showed me the images of good spirits, and pictures of the good land beyond, but the Book was not among them. When I tell my poor blind people, after one more snow, in the big council, that I did not bring the Book, no word will be spoken by our old men or by our young braves. One by one they will rise up and go out in silence. My people will die in darkness, and they will go on the long path to the other hunting grounds. No white man will go with them, and no white man's Book, to make the way plain. I have no more words.

"Publish It to the World!"

George Catlin, traveler and artist, the famous painter of Indian portraits, came west in that spring of 1833, to push his purpose of preserving to the world the American Indians by means of his art. He joined the annual traders' caravan, in which these two men were returning. He made their acquaintance, and painted their portraits, which are yet preserved in the Smithsonian Institution, Washington, D. C. But Mr. Catlin did not learn the object of their mission to St. Louis until he returned to Pittsburgh the next fall. He doubted the report, and so wrote to his friend, General Clark, who replied: "The story is true; that was the only object of their visit." Then Catlin said: "Publish it to the world!"

QUESTIONS

1. Who is mentioned in this chapter as going in search of the Truth?
2. When and where did they go?
3. What did they go after?
4. What had they heard about this Book?
5. How far did they go?
6. What did they want of the Book?
7. What did General Clark tell them about the Book?
8. What did General Clark show the Indians?
9. Were the Indians satisfied?
10. What happened to some of the Indians?
11. Relate the red man's speech.
12. Is not this the way we have treated a good many of our red brothers who have been among us for three hundred years?
13. What is said about George Catlin?
14. What did Catlin say?
15. What do you learn from this?

PART TWO

American Indians North of the Rio Grande

The First Americans

As wards of the Government, 350,000 American Indians wonder at the justice of the white man, who took away their lands, plied them with fire-water, killed them off with his dread diseases, and finally shut them up on reservations and told them to be good. They should be given citizenship and the opportunities which the nation boasts are for all who live beneath the Stars and Stripes. Christian missions to the Indians have been more picturesque in oratory than practical in service. Greater opportunities for education, women to teach the women, and churches with preachers who can talk Indian, would work wonders in a generation.

Shall the First American be the
Last One to Receive the Gospel?

Better is a neighbor that is near than a brother far off. Proverbs 27:10.

You know our practice: If a white man, in traveling through our country, enters one of our cabins, we warm him if he is cold, we give him meat and drink that he may allay his hunger and thirst, and spread soft furs for him to rest and sleep on. We demand nothing in return.

But if I go into a white man's house and ask for victuals and drink, they say, "Where is your money?" And if I have none they say, "Get out, you Indian dog!" You see, they have not yet learned the little good things our mothers taught us when we were children.—Chief Canestoga, of the Onondagas.

VIII

NORTH AMERICAN INDIANS

> The Christian church has never found it an easy task to convince the red man that the white man, who has driven him from his ancestral home, despoiled him of all his best land and destroyed his game, has a religion which is so superior to his own that it is worth his serious consideration. The white man will always be at a serious disadvantage as a missionary to the red man because of this unfortunate past.

It is curious that we know so little about the American Indian. A glance at any map of the United States will show that half our states and more than half our lakes and rivers still bear the musical names the red men gave them. The Indian has become a heroic figure in our national mythology, but the part he plays in American life today, and the difficulties he has had to struggle against, are rarely realized. It is interesting to learn that of the 330,000 Indians in the United States about 75,000 possess full rights of citizenship; more than 100,000 speak English, and 161,000 wear the white man's clothing. "Many Americans have derived their only personal knowledge of Indians from the circus tent and sawdust arena." The term as here employed relates not to the entire seventeen million of aborigines dwelling between Point Barrow, Alaska, and Cape Horn, but only that portion to be found within the limits of the United States, Alaska, and the Dominion of Canada, numbering in all, probably, not much more than 500,000. Of these, Alaska contains about 35,000, the various states and territories of

the Union 350,000, and the British possessions 125,000."—"A Hundred Years of Missions," by D. L. Leonard, D.D., pp. 394-407.

Indians are in every state of the Union, from 119,108 in Oklahoma down to but five in Delaware.

During the seventeenth and eighteenth centuries we found a John Elliot, the Mayhews, David Brainerd, and the Moravians making efforts to reach them with the gospel. After the Revolution, from the co-operation of various causes, work for the evangelization of the red men almost entirely ceased. (See map showing Indian reservations in the United States, published by the Department of the Interior, Washington, D. C.) Ulloa has said, "See one Indian and you have seen all," a remark neither witty nor wise, for it is not true. These 500,000 Indians are not all alike in their heathen religion, their language, their manner of dress, or their habitations. Some worship the sun, others idols, wooden dolls, mescal beans, turkey feathers, etc. They speak many different languages and many different dialects. Some live in adobe houses, in mounds, stone houses, wigwams, and others in grass huts. Many of the 350,000 Indians in the United States live on reservations. For a century and a half they have been held as wards of the government, deprived of citizens' rights—their *status quo* not defined—with a federal agent ruling their destiny. For three centuries we have driven them from one reservation to another, a smaller and inferior one each time, taken possession of their wealth, and issued them rations and annuities. The reservation system is wholly wrong. It was designed and adopted when the Indian was a "hostile" and must be herded and guarded lest he break away and commit depredations against his white neighbors. Conditions which made this system necessary passed away a quarter of a century ago, yet the system remains. Indians are not

supposed to go off the reservation without the consent of government officials. There are certain well-defined districts within one reservation and the Indians are not supposed to go from one district to another of this homogeneous tribe without such consent.

Who is the American Indian? What is his political status? We might at once admit we do not know, and we might ask who does know? The poor Indian, i. e., the native red man of the United States as we know him, does not know himself whether he is an alien or an American, his *status quo* is not defined in this country. In Canada it is different. His social, political, and national standing is well defined. Neither does the Indian in this country know where his home is, or what are his political or civil rights or privileges under the laws of our land. Add to these the additional fact that he is fed and clothed with government rations and annuities, held for a century and a quarter as a ward of the government, and his destiny ruled by a federal agent. In Oklahoma the Indians are citizens; in New York they are not. Allottees in Nebraska are citizens, in Wyoming non-citizens. In the state of Wisconsin citizen Indians are wards of the nation; in Maine, of the state. In New York, Indians are wards both of the state and of the nation. In all cases a federal agent rules their destiny.

In short, the inevitable result of the present system, whether so designed or not, is to limit the initiative and self-development of the Indian rather than to encourage it. While millions of immigrants come to settle with us and share in our Christian privileges, liberties, and citizenship, buy and own homes, the Indians have nothing like an equal chance.

Thousands of orphans in Oklahoma are annually robbed and cheated out of their inheritance. A national conspiracy seems to exist, from Oklahoma to Washington, to wrong

the Indian. They are not treated on an equality with the Negro, the Filipino, or the Cuban. Lincoln said, "If I live, this accursed system of robbery and shame in our treatment of the Indians shall be reformed." Wendell Philips said, "The Indian race is one with which the people of the United States have most dread to meet at the judgment bar of almighty God." The full story is too horrible to be printed, and we could not circulate it through the United States mails.

The records show that 20 per cent of the Indians in the United States are Protestant adherents, 20 per cent are Roman Catholic adherents, and 60 per cent are unevangelized.

Over 47,000 Indians in eighteen states are at the present time without any religious oversight or Christian instruction.

Primarily the Indians are worshipers of the sun, and practically all are heathen pure and simple in their native religion. All Indian dances are heathen festivals, whether it is a ghost dance, buffalo dance, snake dance, or dog feast. The Indians are governed by the rankest of superstitions and heathenism until they accept the gospel of Christ.

As the Indians of our country are still, to a very considerable number, in a rather primitive state without a written or printed language and unfamiliar with English, evangelization and individual effort in their behalf are urgent.

Our eyes are directed now to the millions of the native stocks in densest paganism in Mexico, Central and South America, to whom our Indian converts to the Christian faith in the United States should become missionaries in the course of years.

Nine thousand of these red men entered the service of

our country in the greatest world war ever known, fighting for the cause of democracy.

Three-fourths of the red men who have served in our army and navy have been volunteers. Two of the majors of the army and every rank below this grade and every line of activity of privates have represented the Indians among the nine thousand estimated to be in the service. This is a striking and unmistakable sign of the transformation of old Indian hostility and aloofness and isolation from national affairs, and an evidence that patriotism has been intense and the response to the call of the country has been spontaneous from this younger generation of the red men.

The close of the war will see the status and conditions of the Indians greatly improved, we may confidently believe. A grateful government and people will not now withhold from them their rights as free men under the constitution. The experience, military drill, and discipline, the travel and association with other men on terms of equality, will be invaluable to them. Their outlook will be enlarged, their understanding of their white brothers will be made more just and appreciative, their knowledge of history and the world vastly broadened.

The United States government maintains a "Bureau of Indian Affairs," under the Department of the Interior, with two hundred and sixty persons employed in the office. Hon. Cato Sells, Commissioner of Indian Affairs, giving but partial returns, states in his report of 1918 that there are reported to him 594 churches of Indians, 405 Protestant and 222 Catholic missionaries working among them, and 43,346 Protestant and 57,898 Catholic church-going Indians.

The following Protestant denominations maintain missions among the Indians: The Baptists of both the North and the South, the Christian Church, the Congregationalists,

the Evangelical Association, the Friends, the German Evangelical Association, the Lutherans, the Mennonites, the Methodists of both the North and the South, the Moravians, the Presbyterians of both the North and the South, the United Presbyterians, the Reformed Presbyterians, the Episcopalians, the German Reformed churches. In all there are twenty-six different boards, representing twenty-one different Protestant denominations, working for the Indians. In addition there are several important branches of the Young Men's Christian Association and of the Young Women's Christian Association, a few independent missions, and the Roman Catholics. The Indian Rights Association, the National Indian Association, the Society for the Propagation of the Gospel Among the Indians (sometimes called the John Eliot Fund), and the Society of American Indians, are helpful organizations.

Of the 336,000 Indians in the United States (exclusive of Alaska), the Home Missions Council Committee on Indian Missions estimates that 47,569 are entirely neglected and provided with no facilities for Christian education or any opportunity to hear the gospel. Of these, 4,500 are in Arizona; 6,250 in California; 526 in Colorado; 500 in Idaho; 1,138 in Kansas; 2,000 in Michigan; 2,500 in Montana; 2,600 in Nevada; 4,500 in New Mexico; 300 in North Carolina; 800 in North Dakota; 1,000 in South Dakota; 6,800 in Oklahoma; 800 in Oregon; 700 in Texas; 1,600 in Utah; 2,200 in Washington, and 2,800 in Wisconsin. In addition to these there are 100,000 Indians unclaimed as adherents to any Christian church or mission.

The latest development in Indian affairs is the passage in January, 1920, through the House of Representatives, of the Carter Indian Citizenship Bill. This will give citizenship to all of the 9,000 Indians who served in the recent

war against the German Imperial Government. Each one who has received or shall hereafter receive an honorable discharge, if not a citizen, and if he so desire, shall, on proof of such discharge and after proper identification and examination, be granted United States citizenship.

Just now there is need for legislation prohibiting the manufacture and sale of peyote, which is working great harm, both physical and spiritual, to large numbers of our Indians.

At this writing there is a move on foot to consider and determine what legislation is necessary to prohibit the use of peyote and its derivatives and the method to be pursued in securing such legislation. It is said that nearly 50 per cent of the money appropriated for Indian evangelization is used to counteract and destroy the use of this mescal red bean, or the button produced from the cactus.

The peyote is the dried flower of a certain kind of cactus. When eaten it has a profound narcotic influence upon its victims. It induces various hallucinations and, in proportion as used, has a permanent stultifying influence and causes other baneful physical and moral effects. Our best scientists have thus far been unable to find any really beneficial use whatever for it. The religious feature of its use is more subtle than any other Indian religious error because, when it enters a tribe where Christianity has taken hold, the peyote priests erect their altars, use the Bible, and profess to pray to Jesus. They claim that the peyote is the Indian way of finding and coming into communion with Jesus. They also claim medicinal qualities for the peyote when the religious claims will not attract. Many an Indian has taken peyote as a medicine, only to find himself addicted to the drug and committed to the religion before he realized it.

The large map which is folded in at the back of this book is prepared by Dr. T. C. Moffett to show the distribution of Protestant missionary agencies among the American Indians. It is necessarily incomplete. In states like South Dakota and Oklahoma, only principal mission centers are designated. Some neglected fields are not shown, nor are the locations of all the Indians, some of whom are to be found mingled with the white population in every state. This map is used by permission of the author and of the Missionary Review of the World Publishing Company.

When we began the modern foreign missionary propaganda, entirely heedless of these few thousand Indians in our very midst, we jumped over their heads and attacked a billion heathen ten thousand miles away. Not that we should have neglected foreign missions, but I am thinking that some time our Lord will say to us again, "This (foreign work) ye ought to have done, but not to have left the other (Indian work) undone." This is a brutal neglect that we shall have to answer for at the judgment. The first work among the American Indians was done by the first American Baptist, Roger Williams, who was the pioneer evangelical missionary to the Indians of North America. No society sent him; he was sent of God. This was thirteen years before John Eliot, styled "The Apostle to the Indians," began his work. Subsequently, in all the region round about Providence, Williams preached, as he tells us, "to great numbers, to their great delight and great convictions." He acquired their language and published "A Key" to it, together with much other valuable matter that made the book a standard work on the subject. He died in 1683. It does not appear that any organization continued his work, which was of his own initiative. Before leaving

England he had advocated the colonization of the new world for the purpose of "the propagation of the gospel to the Indians." He was the first man to give the message of truth to these original Americans. "God was pleased to give me a painful, patient spirit, to lodge with them in their filthy, smoky holes, even while I lived at Plymouth and Salem, to gain their tongue."

The first church was organized by the Baptists among the Tuscarora, in western New York, in 1809. At present the work of the Baptists is carried on among the Apache, the Arapahoe, the Caddo, the Cheyenne, the Comanche, the Kiowa, the Osage, the Wichita, and the Sac and Fox, all in Oklahoma; among the Hopi and the Navajo in New Mexico and Arizona; among the Crow in Montana; among the Piute in Nevada, and among the Mono in California. Their present missionary staff consists of twenty-six men and women. They have twenty Baptist churches among the Indians, with 1,400 members, which are furnished with missionaries and pastors by the missionary societies. There are, in addition, many independent churches, especially in Oklahoma, with a membership of about 5,000 among the Five Civilized Tribes. Their most prominent missions are those among the Kiowa in Oklahoma, and among the Crow at Lodge Grass, Montana.

The American Baptist Home Mission Society and the Woman's American Baptist Home Mission Society have Indian Baptist churches with 5,000 members among the Five Civilized Tribes of Oklahoma. They have active work among the so-called Blanket Indians in the United States.

Conspicuous for heroic endurance and achievements was Rev. Isaac McCoy, who for twenty-nine years, until his death in 1846, gave himself unstintingly to his task.

Rev. Evan Jones was an apostle to the Cherokees for about forty years, until 1862. Rev. H. F. Buckner for many years was a man of mark among the Creeks. No man living is worthy of more honor for his devotion to the interests of the red men than Rev. J. S. Murrow, D.D., of Indian Territory, who for forty-three years has traversed the Territory, and is known and held in filial regard by almost every tribe there.

Many of the chiefs and leading men have been converted and become preachers of the gospel. Among the Delawares, who once were the head of the powerful Algonquin tribe, was Chief Charles Journey Cake, who for about sixty years, until his death a few years ago, was a preacher of the gospel. An indication of his influence among his people appears in the fact that he visited Washington, D. C., twenty-four times in their interests. Chief John Jumper, of the Seminoles, was also a man of great ability, and a preacher for about thirty years. Moses Keokuk, a Sac and Fox chief, journeyed about 150 miles to receive scriptural baptism, and was a tower of strength among his people. In recent years Chief Lone Wolf, and chiefs of several other tribes, have become devoted followers of Christ.

In many ways we are "debtors" to these "barbarians." Their claim upon us for the gospel is paramount. The mass of them are still heathen. They are at our doors; our neighbors; a people stripped and peeled of their former possessions; smarting under wrongs perpetrated by the whites; trembling as they look into the future; craving the sympathy and the help of those who have the light of life and the love of Christ in their hearts. More liberal should be our offerings, more vigorous our efforts to Christianize and uplift three hundred thousand benighted souls among us.

It is stated on pages 299 and 302 of *Methodism and the*

Republic, a publication of the Board of Home Missions and Church Extension of the Methodist Episcopal Church, edited by Mr. Ward Platt, that "Our church began work among the 250,000 Indians in 1814. We now minister to them in thirty-five Indian missions, in which we reach about 12,700 Indians. We have a membership of about 2,000. The value of church property is $47,425. We appropriated last year for this work $10,324. . . . Under General Grant's peace policy the Blackfeet Reservation in Northern Montana, extending fifty miles along the international boundary between Canada and the United States, and sixty miles south, where dwell the Piegan Indians, was assigned to our church."

We give a complete list of Indian projects in the Five Year Centenary Program as compiled by this Board, March 18, 1920, and given us for publication:

LOCATION OF INDIAN WORK
Five-Year Centenary Program

Conference	*District*	*Project*
Central New York	Syracuse East	Indian Mission
Genesee	Buffalo	Iroquois Indian Work
"	Rochester	Tonawanda Indian Work
Northern New York	Ontario	Onondaga Indian Work
" " "	St. Lawrence	St. Regis Indian Work
Detroit	Bay City	District (Indian Circuit)
"	Houghton	Zeba Indian Work
Michigan	Grand Rapids	Leaton & Rosebush Indian Work
"	Grand Traverse	District Indian Circuit
"	Kalamazoo	Bradley Indian Mission
Northern Minnesota	Duluth	District Indian Mission
" "	"	Net Lake & Sawyer Indian Mission
" "	Fergus Falls	District Indian Mission
" "	" "	Duane Circuit (Indians)
Wisconsin	Appleton	Oneida Indian Mission
North Montana	Milk River	Epworth Piegan Indian Mission

Columbia River	Walla Walla	White Swan Indian Mission Yakima Indian Reservation
" "	Wenatchee	Colville Indian Reservation
" "	Eugene	Nespelen
Oregon	Klamath	Siletz Indian Mission
"	"	Klamath Indian Mission
"	" "	Beatty & Framax Indian Mission
Puget Sound	Bellingham	Noosack Indian Mission
California	Napa	California Indian Mission
"	"	Round Valley Indian Mission
"	"	Smith River Indian Mission
"	"	Upper Lake Indian Mission
"	Nevada	Schurz Indian Mission
"	"	Lovelock & Yerington Indian Mission

Total number of projects 29

These projects are all asking for Indian missionaries to work among them.

We copy from another of this church's recent publications:

What a day it will be when the people from whom this great land was taken come into their own. And how different will be their estate from their fathers'. Already the Methodist Epispal Church, in common with other denominations, is at work on the task of bringing that day to pass. What if the church should suddenly awake to the possibility of hastening somewhat in this respect, and take on its full share of the most fruitful venture? The tribes which at present receive the ministry of the Christian church through Methodist Episcopal agencies are the Oneida, Onondaga, Ottawa, Saint Regis, Seneca, Mohawk, Chippewa, Blackfeet, Klamath, Lake Modoc, Nooksak, Paiute, Pomo, Potawatami, Siletz, Shoshoni, Washo, Yukaia, and Yuma. In several of these tribes the work is done by the Woman's Home Missionary Society. Methodism has been asked by the Home Missions Council also to assume responsibility for the giving of the gospel to some 15,000 Indians scattered in small tribes in California. While it is encouraging to read the list of tribes just given, in general it must be said that the Methodist Episcopal Church has not yet

assumed its fair share of the task of supplanting the heritage of the wigwam with the Christian home. . . . The government has provided permanent grounds for the enlargement of our work. We have won some trophies for the Master, but the greater harvest is to come.

The Woman's Board of Home Missions of the Presbyterian Church in the United States of America is active in doing work among the Indians. This church has missions among fifty-seven tribal divisions in twenty states. They have a training school among the 25,000 Pimas and Papagees. They have more Indian Presbyterians in Arizona than white Presbyterians. They also have a school of Christian training among the 32,000 Indians on the Navajo Reservation.

The Methodist Episcopal Church in their Centenary Survey, vest pocket edition, 1919, say, "Indian missions were the earliest Methodist missions. The church has not followed up this work in a Christian statesman-like way." This church is now doing Christian work among nineteen different tribes of Indians in nine different states.

Moravian Indian missions are found in southern California. In the 1919 Annual Report of this church they report a total membership of 177 and 105 enrolled in Sunday schools. Besides giving religious instruction they have established an infirmary and a tuberculosis ward for sick Indians. In this report the statement is made, "Our Indians have made great strides toward self-support, and it is our conviction that there is a great necessity for religious instruction and a fruitful field in which to serve this deep need of Indian life."

The Congregationalists have concentrated their efforts upon a large training school at Santee, Nebraska, under the veteran missionary teacher, Rev. Alfred L. Riggs. At

Santee the Indian boys and girls are given a practical education designed to fit their peculiar needs, its goal being the training of teachers, preachers, and leaders in every walk of life.

In the Minutes of the Yearly Meeting of Friends held in Philadelphia, 1919, we notice this society conducts an Indian school at Tunesassa, where the average attendance of pupils for the past year was fifty, twenty-eight girls and twenty-two boys coming from four reservations, as follows: Allegheny, 35; Cattaraugus, 11; Tuscarora, 2; Corn Planter, 2. This society appropriates $4,000 for this work, and reports, "The Indians are responsive and there seems to be an open door, especially to Friends, not only among the Christian Indians, but also among the so-called 'Old Party'."

For a full account of the Friends' work among the American Indians, read the book by Rayner Wickersham Kelsey, Ph. D., entitled, "Friends and the Indians, 1655-1917," and add this book to your library. Any comprehensive and statesman-like treatment of Protestant Indian interests calls for a constant recognition of government relations. This a strategic hour in Indian life and progress.

It may be surprising to know that among the relatively small number of Indians in the United States, and with their limited opportunities, there are in the professional or learned pursuits 150 clergymen; 3 college professors; 3 dentists; 87 lawyers; 98 physicians; 34 actors; 17 artists; 25 civil and mining engineers; 73 musicians. Miss Lydia B. Conley, a Wyandot Indian woman of Kansas City, Kans., has been admitted to practice before the United States Supreme Court.

Oklahoma is the Indian state. One-third of the Indians of the United States live in Oklahoma. The Indians alone could not have made this great state, but it can not be suc-

cessfully contradicted that they wielded a wonderful influence in shaping its destiny.

The people who came to Oklahoma to make their homes often needed the assistance of the Indians, which was very valuable and was freely given. The white people and the Indians of Oklahoma are rapidly mixing, as did the Saxons and Normans in forming what we call the English, and as a result there is no social distinction between the educated white and the educated Indian, or the uneducated white and the uneducated Indian. The Indian is a very proud race. This fact is very noticeable in Oklahoma, where those who have a very small degree of Indian blood refer with pride to their Indian ancestry.

When the census enumerator in 1910 came to the Moqui Indian village of Hoteville, Arizona, the hostile chief, Yukeoma, refused to allow his people to be counted. To all arguments presented by the enumerator he stolidly shook his head and steadfastly refused to allow the enumeration of his people.

"I do not trouble the white man," said Yukeoma, "and he should not trouble us. He is not a welcome guest in my *kiva;* he does not need to count my people, for my *seiba* (bean jar) shows me the number of them all. For many years I have kept my seiba, and in this seiba I have one bean for each of my people; when one of them dies I take out a bean and throw it to the sun. When a child is born we are all very happy, and I call the *chaakwana* (heralder) to shout it on the streets of the village. Then I come home and add a new bean to my seiba. When I die I leave this jar to my eldest son and he will count my people always in the same way. Now, I will speak the truth to the white man again, The good old Moqui way is best!"

Sweet corn was given us by Indians of Massachusetts;

the potato was found in South America; groves of butternuts, chestnuts, and hickory nuts were planted by the Iroquois; citrous fruits were cultivated by the Seminoles before the Spaniards came to this country. The first apple orchard planted west of Albany was the work of Sconondo, the Oneida chieftain, and his white friend, Dominie Kirtland. Together they planted apple seeds at the foot of what is now known as College Hill, near Hamilton College. An apple that is known as the Indian rareripe is still grown in New York state.

In treating of the characteristics of the American Indian let us say with good authority, the Indian is not lazy. To be sure, his primitive life was not along the lines of modern organized industry, but the chase was a strenuous life, and so was the warpath. He had energy enough, but it needed education and direction. Instead of that we have penned him up on limited and, in many cases, worthless reservations, have taken possession of his wealth, and issued him rations and annuities. What race would not be pauperized by such treatment? As properly call a white man lazy who is shut up in solitary confinement and fed on bread and water! That they are not wholly lazy is shown from the government statistics of 1910, which show that of the 188,758 Indians in the United States of ten years of age and over, 39.2 per cent of all males and females were engaged in some gainful occupation, while the percentage of the males thus engaged was 61.3. "From a knowledge of facts it thus appears that those who are least under federal jurisdiction and those who have the smallest annuities and the most different surroundings are the most industrious."

The primitive Indian ate both animal and vegetable foods, but the animals were only such wild game as he could kill with the clumsy implements at his command, and

the vegetable substances were the native products of forest and plain, like roots, berries, nuts, fungi, and seeds of various kinds. If any sporadic attempt was made to domesticate and breed animals for food purposes it seems to have been confined mainly to turkeys and dogs; and when, among tribes whose habits were sufficiently fixed to permit of it, the women took a little trouble to raise corn, beans, potatoes, and melons, their knowledge of how to care for them was only what their mothers had picked up from experiments and accident. Whenever it was practicable, foodstuffs were cooked in preference to eating them raw; but the cooking was elementary, often amounting to no more than parching or steaming. Where fuel was scarce, resort was had sometimes to hanging meats in the sun till they had dried hard or become tender by semi-putrefaction.

He picked no more berries than he needed to stay the cravings of his hunger, and scrupuously avoided injuring the trees and bushes which bore anything edible. He killed no more game than he needed for himself and his camp, and ate every part of what he did kill. When he built a fire, he used only the fuel that was necessary, and before quitting the spot extinguished the flame with care.

Along came the white man, the finished product of centuries of civilization, and reversed nearly everything the Indian was doing. Is it strange that the Indian found him self-contradictory and incomprehensible? He professed to be the follower of a Prince of Peace, yet his distinguishing insignia were weapons for destroying life, and his manners were domineering and bristling with threats. He worshiped a Deity whom he professed to trust, as an ever-provident Father, yet he was always taking thought for possible sufferings on the morrow, and stood ready to risk his life in storing up wealth which he could not use him-

self. He glorified ease, yet worked incessantly. He built a house with great labor, and divided it into rooms which would require him to move about, though pretending to associate rest and quiet with a home. Instead of mastering the several arts required to minister to his own wants, he delved incessantly at one employment to the disregard of others. He was a farmer or a blacksmith, a miner or a tailor, a soldier or a priest; and the soldier could not farm, nor the priest weld metals. He was always decrying waste, yet threw away enough to subsist a fellow man. If he hunted, his trail was strewn with untasted meats. If he built a fire for a night's camp, it must be big enough to illuminate a whole canyon.

It has puzzled many observers of the Indian to make out where he draws the line between the ideas of the white man which he adopts and those which he discards. It never seemed to me particularly mysterious; he simply accepts the things which penetrate his understanding and appeal to his common sense, and rejects the others. He makes his garments now of cloth, and exchanges his rawhide tepee for one of canvas or cotton sheeting, because game has become so scarce that he can no longer procure skins as of old. He eats flour, because it saves the women of his household drudgery of grinding the grain between flat stones. If he wears a hat, it is not for the purpose of keeping his head warm, but because its broad brim will protect his eyes from the direct rays of the sun. He prefers a gun to his old bow and arrow, because it will bring down at a longer range. He puts a bit into his pony's mouth and a saddle upon its back, and hitches a wagon behind it, because these accoutrements will help him to travel more easily.

But he does not take so kindly to the stiff leather shoes of the white man, accepting them only under protest, when

it is inconvenient to get his yielding moccasins. A coat, with its refractory sleeves, he will not wear unless compelled to, though the white man's waistcoat, with its open armholes, resembles his ancestral hunting-shirt enough to win him to its use pretty promptly, while for an outside covering his blanket supplies all needs. If he is obliged to own a house, he would rather turn it over to his horses or utilize its waste space for a storage purpose, and erect a canvas tepee or a wikiup in the yard for his own occupancy. He adopts the ready-made analine dyes, because they give him the vivid reds, blues, and greens, of which he is fond, without the trouble of decocting the vegetable stains. He adorns his raiment with German beads since porcupine-quills have become less abundant, and the art of coloring them has so largely died out among the people. He even looks with favor on a parlor organ, because, though nobody in his family can play it, the children can amuse themselves by pressing bellows and keys and hearing the instrument wail as if it were a living thing; but the chances are that he will keep it outside of the house, where the rains and sand-storms work their will with it unhindered. And if his wife buys a sewing-machine because it will enable her to wear as many dresses as she can when she has to make them toilsomely with the common needle, neither he nor she will probably spend five minutes' thought on oiling its joints or replacing any part which has become useless through unskillful handling.

The casual traveler today through that part of the West which we long styled the frontier will look in vain for the noble red men so romantically portrayed in Catlin's paintings and the moving picture films. It is only by leaving the beaten paths of travel and wandering far afield that one comes into contact with interesting remnants of the

ancient race amid characteristic surroundings. Notwithstanding the prodigality of nature and his independence of the cares which beset the modern man, the old Indian was not wasteful of his resources.

Rev. Henry Roe Cloud, Principal of the American Indian Institute, Wichita, Kansas, states the following about fasting:

Fasting is a universal practice among Indians. Sometimes they go without food from four to ten days at a time. The purpose of these fasts, in which I often took part, is to gain the compassion and blessing of some spirit, in order that he might come and reveal himself to the Indian. They claim that mighty spirits have come and imparted powers and secrets to Indians which they could use all their lives in war, in the hunt, and in medicine. Anyone who has such a "dream" is sacred, and no man without a "dream" can ever hope to be a war chief or a medicine man. I have heard many Indians call upon the spirit whom they claim to have seen and heard. An Indian child pleases his parents most when he fasts, for by it, it is believed he secures benefits far greater than they can bestow. Fasting is practised to prepare for the hard times to come; for "lean years," in times of war and sickness. Children in early childhood are made to fast, for the parents say, "When you come to where the earth is narrow [meaning hard times] where will be your dependence?" When my father went away to sell the skins he had trapped, my mother used to make my brother and me fast, telling us we could eat when father came home. Toward evening, when the sun was setting, we would climb the tallest trees to see if father was coming home. We were two hungry boys, but I never had a "dream."

I will give four reasons why we should give the gospel to the American Indians:

1. Because we are debtors to the Indian on account of our proximity to him for three hundred years. Surely we would not expect missionaries to be sent to them from alien nations.
2. Because we exploited their lands.
3. We have not for three hundred years given them a

fair chance, but have deceived them and shamefully treated them, not living up to "equal privileges to all who inhabit our shores."

4. On account of their readily accepting the gospel when it is presented to them, and the fact that there still remain 80 per cent in the United States untouched by any Protestant missionary. They are included in the divine commission, "To every creature."

"They have no knowledge that set up the wood of the graven image, and pray unto a God that can not save." (Isaiah 45:20.)

"Will ye hunt the souls of my people, and will ye save the souls alive that come unto you?" (Ezek. 13:18.)

QUESTIONS

1. Who are the American Indians?
2. How many are there in round numbers?
3. Where are they located?
4. How many in the United States?
5. How many in Alaska?
6. How many in British possessions?
7. Do American people (the white race) know much about them?
8. Who named over one-half of the lakes and rivers in the United States?
9. How many possess full rights of citizenship?
10. How many speak English?
11. How many wear the white man's clothing?
12. Where are the Indians found today in the United States?
13. Name some of the early missionaries to the North American Indians.
14. What became of the missionary work after the Revolution?
15. Describe the Indian's life, home, language, dress, etc.
16. What is meant by the Indians being wards?
17. Who rules their destiny?
18. What about their *status quo* in this country?
19. What is an Indian reservation?

20. Who gives rations and annunities to Indians?
21. Have Indians the same privileges as immigrants?
22. How are Indian orphans treated?
23. What did Wendell Philips say about the Indians? What did Abraham Lincoln say?
24. What percentage of the Indians in the United States are Protestants? Roman Catholics? Unevangelized? Pagans?
25. In their heathen religion what do they worship?
26. What about their ceremonial dancing?
27. Are they superstitious?
28. Do they have a written language?
29. How many Indians entered the late world war against the Imperial Government of Germany?
30. What is said about Indian soldiers?
31. What is the "Bureau of Indian Affairs"? Name the commissioner in charge?
32. Relate his report of 1918 in brief?
33. Tell what Protestant churches have missions among the American Indians.
34. Name three societies that are doing reform work, looking after the interests of Indians.
35. Can you tell something about their work?
36. What report is stated in this chapter from the Home Mission Council Committee on Indian Missions?
37. What does the Carter Indian Citizenship Bill provide?
38. What is peyote? Describe this evil, and its effects on the Indians.
39. What is said about the neglect of Indian missions?
40. Who was the first pioneer missionary to the American Indians? Tell something about his work.
41. Where was the first church organized?
42. Tell where the Baptists' work among the Indians is at present, and its scope.
43. Tell about Indian missions of the Methodist church, their five year centenary program.
44. Tell about Indian missions of the Presbyterian church. Where located?
45. Tell about the Indian missions of the Moravians. Where located?

46. Tell about the Indian work of the Congregational church. Where located?
47. Tell about the Friends' work among the Indians.
48. Tell of the work of the Reformed church.
49. Tell of other Indian missions and associations that are doing work among the Indians.
50. Are there any Indians who follow professions or business pursuits?
51. What is said about Oklahoma Indians? How many are there in that state?
52. What did the Moqui Indian chief tell the United States Census Enumerator in 1910?
53. What fruits, vegetables, nuts, and other useful things have the Indians given us?
54. Is the average Indian lazy? What proof have we?
55. What did the primitive Indian eat?
56. What is said about his economy?
57. In his preserving food and fuel, how did his habits of life differ from those of the white man?
58. How did the primitive Indian take to civilization and modern conveniences?
59. Why do you suppose the Indians preferred to dwell in a tepee rather than in a substantial building?
60. Where dwells the primitive Indian today?
61. What is said about Indian fasting?
62. Give four practical reasons why we should give the gospel to the American Indians.

The neglect of the Indian is the darkest blot upon the shield of the American church.

IX

SOME INDIAN TRIBES

"We do a great deal of medical work. They come for medicine for toothache, sore eyes, to have teeth pulled, wounds dressed, and even bring their ponies and burros to us when they get sick or injured. One day a sick Indian in the nearest village sent a boy to the mission for medicine. Some was sent in a bottle which happened to have a label 'For Indigestion' written on it. The next day, when the missionary called to see the man, he was still ill, and when asked about the medicine, he said, 'You did not send any medicine for me. You made a mistake. When the boy brought the bottle to me, one of the young men who could read said it was for 'Indigestion,' and there is no one living here by that name."

Miss Ethel Ryan wrote of her work in March, 1919:

Not quite a year of service, but since my arrival in Hopi-land, on May 8th, I have been very happy. The two days' ride over the desert, sleeping in a Navajo hogen, the preparing of meals over a sagebrush fire, all are never-to-be-forgotten experiences. On May 20th we went eighteen miles to Keam's Canyon and there Rev. Lee I. Thayer baptized four of our young people, two, Jeromance and Joronque, being children of our interpreter, Steve. At the same service, the pastor baptized his own little eight year old daughter, Mae Elizabeth. With her fair skin, she was quite a contrast to the dark skinned Indians, and, as her father said, "I baptize you, my dear daughter," it was very impressive.

The Hopis are not beggars. They are self-supporting. Men and women both work. The division of labor is somewhat curious. The men plant and care for corn and melons; the women plant

beans, carry water, grind the meal, care for the children and do the cooking; the men herd the sheep and do the weaving and sewing. They are a docile, friendly people, but they have no knowledge of Christ. They are in the darkness of heathenism, and have many degrading superstitions. We saw in their homes many katchenas, or representations of evil spirits, which they are careful to treat well and propitiate. These are the people who observe the revolting snake dance.

When a little child is born the old grandmother washes it by squirting water over it from her mouth. (The mouth is the usual place for warming the child's bath-water). Then ashes are rubbed over the little body to remove anything left after the bath. Then the little one is rolled in a coarse, home-made blanket and tied onto a board, with a pad of cedar bark between to soften the board. When this pad is wet or soiled, sand is used to clean it. For twenty days the mother is not allowed to eat anything but *piki* (a thin, dry corn bread) and coffee. She must not taste salt. Naturally her milk is not very nourishing, and the child as well as the mother suffers. Besides poor food, the mother has to begin grinding for the naming-day feast before the first week has gone. On the twentieth day, long before daylight, the naming begins. Several old women gather; the mother and all other women and girls belonging to the family have their heads washed; then the baby is washed, a suds of soap-root is put on his head with an ear of corn, then the head is a little more thoroughly washed, and a name given. Each one present has the privilege of washing and handling the child until the poor little thing stops it all with his cries of protest. The mother then takes the child and her offering to the sun out to the eastern side of the village, just as the dawn is breaking. She is supposed to put a live coal of fire in her mouth as she goes out. Then comes the feast after a twenty days' famine. Before the child is two months old we often, even in cold weather, see him carried to the neighbors' without the slightest covering. From that time on, until ten years of age, children are not expected to need clothes, as if naked they can run faster and grow hardy. Not one-half of the children live to run at all. As soon as a child is old enough to understand what is said, it is told about witches and other horrors of darkness. So when it has a pain in the night, it is frightened into quietness.

The Hopis are a poor people, not only in things spiritual but

in things material. How they manage to make a living is a wonder. White men would starve if they had to depend upon the resources within the reach of these Indians for subsistence. They are the most active Indians I have known. They do not mind running thirty miles a day and are always wanting to work. Their country is a dreary, barren waste, and the people are pitifully superstitious and degraded.

There are some things in their favor. They do not drink or smoke, are industrious, peaceable among themselves, and love their children and animals. They seem to be a contented people, although they are so poor. The houses have dirt floors. Many have stoves now, and I have seen two chairs and a few mattresses, but never a bedstead or table; no dishes, knives, forks, or spoons—little furniture of any kind. They roll themselves up in sheep-skin rugs and quilts and sleep on the floor. They place their *piki* (bread), meat, hominy, and other food on the floor and sit around it in a circle, helping themselves with their fingers. Their combs are a curiosity. They tie little bunches of coarse grass together and use the short end for a comb and the long end for a broom.

The Crow Indians of Absarokas are a tribe of Siouan stock and live, about eighteen hundred in number, on a reservation in the southern part of Montana to the south of the Yellowstone river. I might give you a true picture of the condition of the Crows. It seems that sin is sweeping them away as a flood. One of the larger girls said to me when I was talking to her about her health, "We do not care what becomes of us." This is the general attitude of the Crows in regard to physical, mental and spiritual life. As a tribe these people seem to have absolutely no desire for anything better. Some of the smaller pupils are bright, and show an interest in school work, but upon reaching a certain age all the faintest sparks of ambition die away, and they seem to grow listless. This may be true of other tribes in the same stage of civilization, but with the Crows it seems to be the mark of sin.

The Piutes or Paiutes, like the Hopis, are of Shoshonian stock. They number some sixty-five or seventy hundred and live in Nevada, Utah and Arizona. On the whole, they are peaceable, moral and industrious and "have steadily resisted the vices of civilization."

The Indians of New York may be taken as a type of the first class. They occupy eight reservations, land being held in common by the tribes which are remnants of the once powerful "Six Nations." About 20,000 acres of land are under cultivation. They have not, however, the industrial application, the energy, the ambition, or the thrift of the Whites. Indian customs and characteristics are to some extent retained. They have schools and churches, but there is not much zeal either on the part of parents or of their children for education.

There are 9,000 Navajo children uncared for either by church or government. *The Home Field Extra,* in their February, 1920, issue, calls this the "darkest spot" in the United States. The article runs as follows:

> The Navajo country covers an area of nearly three hundred miles east and west, by one hundred miles north and south, and with ninety-three per cent of illiteracy is practically the darkest spot in the United States, area and population considered. There are eleven thousand children of school age, only two thousand of whom are provided with school facilities.
>
> Seemingly insuperable barriers have been overcome by the devoted men and women who have for these twenty years carried on gospel work in this tribe. There are no villages. The people are all shepherds in a country usually called desert, so that the missionaries have had to hunt them out, one family at a time, traveling long distances with weary bodies and the cravings for food often unsatisfied. The language, so extensive that single verbs have as many as fourteen hundred forms, has finally been reduced to writing after years of painstaking and prayerful labor, and the people both in school and camp are learning to read the truth of God in their own tongue. Genesis, Mark, John, Romans and some portions of other books compose the Navajo Scriptures recently printed by the American Bible Society.

The native name for the new Navajo Bible is "God Bizad," God's language. Surely no greater service than this work has been done for the Navajo people, who num-

ber over 30,000, and whose 93 per cent of illiteracy makes their country "the darkest spot in the United States."

The Rev. Herman Frijling, missionary of the Christian Reformed church located at Fort Defiance, Ariz., now among the Zuni Indians, was the pioneer in reducing the language to writing in 1905.

Rev. F. G. Mitchell, of Tolchaco, Ariz., one of the present translators, writes:

> The Navajo young people in the Training School at Tolchaco, Ariz., were very happy indeed when the beautifully printed Scriptures in their own language came from the American Bible Society and the missionaries at the various stations are exceedingly grateful for this much-needed help for which they have waited so long.

It may also be said that with other opportunities and conditions equal, such Indians are better morally and physically than the Indians pampered and pauperized by the government. As an example of this, the Navajos may be cited. In 1868 their reservation was created with a population of only 8,000. Today there are nearly, if not quite, 32,000 of them.

The Navajos and Hopis, for example, have never received annuities or rations from the government. They are proud of it. By the hardest labor and despite most unpromising conditions, they raise their little patches of corn and beans. They follow their goats and sheep many miles each year from one altitude to another, and manufacture the far-famed Navajo blankets, of which their output is valued each year at about $750,000. They are often employed as section hands upon the railroads, and prove willing and valuable laborers.

The Navajos own a million and a half of sheep, valued at three millions of dollars, and 320,000 goats valued at $500,000. Their annual clip of wool amounts to over 4,000,000 pounds, and is valued at nearly $500,000. They

are gradually improving the breed of the flocks, and consequently their clip and its value.

On the other hand, many of these Indian tribes have been reduced to beggary and pauperism through no fault of their own. Frankly, the more I know of the white man's dealings with the Indian, the more I respect the Indian and the less I think of the white man. Attending the Home Mission Council in joint sessions with the Council of Women for Home Missions in New York, January 13-15, 1920, I personally met Henry Roe Cloud, A.M. (Yale), Principal of the American Indian Institute of Wichita, Kansas. Rev. Cloud, a full-blooded Winnebago Indian, is a true type of a genuine Christian, won from a heathen tribe of Indians in darkness and gross superstition to the light of the gospel.

For the benefit of those who know the Indian only at long range, we are happy in recounting some of his most valuable and commendable native traits of character. By nature, the Pueblo Indian, at least, is a man of honor. To a real friend, he is staunch and true. Not a Brutus among his kind. His word of promise with him is as sacred as the stars he sometimes worships. A verbal appointment is a contract iron-clad. His neighbor's property is safe in the open and unmolested. If, in a moment when his nobler promptings are off guard, he lifts the hand of vengeance and slays an enemy, to avoid the innocent suffering for the guilty he will usually hasten to surrender. By nature the Indian is naturally religious. With him every expression of his mind gives vent to a religious instinct. In his native haunts pagan deities have first claim.

With a realization of these and kindred facts, the Christian forces of America must and are realizing the importance of counting it high time to dedicate of their best in

the personnel of their missionary workers in behalf of the cause of Christ and the Church to the great work of christianizing this native American.

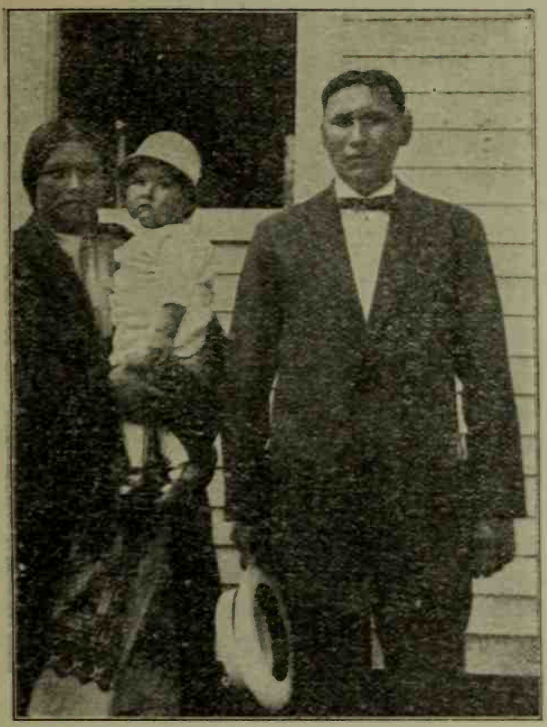
Once actually lifted from paganism to Christianity, the Pueblo American, at least, becomes a "yoke-fellow" humble, teachable, devoted. His commendable native traits remain intact for consecration. To know him is to love him, and to love him is to lead him.

The Kiowa Indians, some 1,200 in number, are the sole representatives of the Kiowa linguistic tribe. It is believed they came from southwestern Montana or the upper Yellowstone and Missouri rivers, later migrating to the headwaters of the Platte and still later to the upper Arkansan and Canadian rivers in Colorado, Kansas and Oklahoma. The Kiowas were reputed to be a fierce people; they made frequent raids on the white settlers until 1868, when they were placed on a reservation in Indian Territory. They rose in revolt in 1874, but were finally subdued, and are now fast tending toward their ultimate development as peaceful and useful citizens.

I am getting old now and I am getting up in years, and all I wish at the present time is for my children to grow up industrious and work, because they can not get honor in war as I used to get it. They can get honor only by working hard. I can not teach my children the way my father taught me, that the way to get honor is to go to war; but I can teach my children that the way to get honor is to go to work, and be good men and women.—Chief Running Bird, of the Kiowas.

One who is conversant with Indian matters, after a return trip of two months covering 20,000 miles through the Indian country, writes:

There are about 10,000 Indians in this great state of California who have not been reached by the missionaries, and are still observing their ancient rites of paganism. There are 250 bands



KIOWA INDIAN WITH HIS WIFE AND SON
See Page 94

Sam and Jim Deere, twins, full-blood Creeks, most of their life in the Murrow Indian Orphans' Home, Bacone, Okla. See page 118.

north of Tehachepi. In 1834, there were 210,000 Indians in the state. There are about 17,000 scattered up and down the foot hills of the Sierras without a foot of land they can call their own. Only 35,000 of these are on reservations provided with allotments. Two-thirds of the allotments are barren and unfit to live on—lands that no white man would take. They live in wretched little board cabins and work as laborers.

In response to the inquiry regarding the Indian as a laborer, he gained the emphatic information that "One Indian is worth three Japanese." He also learned that the Indians are honest and industrious, and that they proved to be the best wood choppers, sheep shearers, hop pickers and pruners in the state. When asked what was most desired by their people, the head man of the bands enumerated five important needs: First, a home from which they could not be ejected; second, protection from the liquor traffic; third, education for their children; fourth, physicians; fifth, religious instruction. The problem of getting religious instruction to them is a difficult one. They are in bands and are widely separated. The real condition of the aged, blind, and infirm, together with the little children, would move a heart of stone.

It seems to us this party should put "religious instruction" at the top of his list instead of at the bottom.

QUESTIONS

1. Where do the Hopis or Moki Indians live?
2. How does one missionary say they are won to Jesus?
3. Tell something about their habits and lives.
4. Are they beggars, or are they self-supporting?
5. What is said about their children?
6. What is found in their homes?
7. Name some things in their favor.
8. How about their utilitarian comb?
9. What missionary work is done among them?
10. Do you think they need Jesus?

11. Where are the Crow Indians?
12. What is sweeping them away?
13. What is said about their ambition?
14. How many are there?
15. What missionary work is done in this tribe?
16. Where are the Piutes or Paiutes?
17. How many are there?
18. What is said about their characteristics?
19. Where are the "Six Nations" of Indians? What is their type?
20. How many reservations do they occupy?
21. How much land is under cultivation by these Indians?
22. Have they schools and churches?
23. What missionary work is done among them?
24. What about the Ogden Land Company that holds these Indians in bondage?
25. Do you think the government should free these Indians in Western New York State?
26. Where are the Navajo Indians?
27. Is this the largest tribe of Indians? How many are there?
28. What is their condition? What is said about the "darkest spot in the United States"?
29. How many children are not cared for with school facilities?
30. What kind of work do the Navajos do?
31. What is their country usually called?
32. How do the missionaries locate them?
33. What is said about their language?
34. What missionary reduced their language to writing?

LONE WOLF'S APPEAL

Address delivered by Lone Wolf, Chief of the Kiowas, at a Christian Council held in 1891, near Anadarko, Oklahoma.

When the Great Father created the world, He divided it into two halves. One half, or the summer, brings life and light to every plant and animal. It brings joy, gladness, growth and development to every living thing. The other half, or winter, brings darkness and death. There is no joy, growth or development in anything when the winter comes.

You good people are the summer, who give light and life to every being with which you come in contact. Wherever you go, you take life, light, joy, growth, and development. Give us some of your sunshine and life; help us to grow and develop physically, mentally, and spiritually.

Since good things came to our ears, it seems as though the day had dawned upon us. The day is not far away. Happy time is coming. We shall expect great and good things from you and your teachings.

The poor wild Indians are like the winter, having no light, and no real life. Everything is dark to us; but we are not hopeless for just as soon as we heard good things, the light began to come into our dark hearts and dispelled the darkness.

Think of trees and plants. They possess life and beauty, but the cold and darkness will not allow them to show what they have. Just so it is with us; we can not show our good qualities until the life and light come to us. We can not make any showing of our good qualities as long as darkness and cold reign in our country, homes, and hearts. When more of the good things will come into our hearts, the dark and evil things will flee to make room for life and better things, because light and darkness can not dwell together. Won't you share your life and sunshine with us? Won't you give us some of your joy? We have none. Help us to know and love your Great Father.

X

TREATIES, NOW AGREEMENTS

To understand the Indian of today it is necessary to know the changes which have taken place in his environments, and the steps which have led to his present social and political position.

After the colonies had become the United States of America, they began to increase rapidly in population and industries with the natural result that they expanded to the westward. In order that their progress might meet no hindrance, it was necessary to push the Indians out of the territory which they then occupied. A period of wars and treaties followed, to the great disadvantage of the weaker race, whose inferior weapons and modes of warfare were totally inadequate to cope with those of its enemies. The system employed by the whites seems to have been to take as much land as they needed and at the same time to keep the Indians as contented and peaceful as possible. The difficulties which would naturally result in any dealings between two races so fundamentally different are evident. A system of treaty making followed in which land cessions became the main issue. The whites began to cede certain portions of land to the Indians. As a natural result of these land cessions, came in time the setting apart solely for Indian occupancy of tracts of land which were known as reservations. These were established either by Congress or executive order.

The policy of the removal or concentration of Indians in one distinct region was an innovation in Indian policy,

which came with the nineteenth century. Indian Territory was set apart for "The Five Civilized Tribes," i. e., the Creeks, the Cherokees, the Choctaws, the Seminoles, and the Chickasaws. In 1890 the western part of Indian Territory became known as Oklahoma, and in 1907 was admitted to statehood.

Under the reservation system it was hoped to give the Indian a chance for self-development and for self-government. Reservations differed in size and natural resources, but almost all were rich in opportunities for agricultural development. However, the Indians were not fitted for farming, especially in that western country where much skill is necessary. The distributions of food, implements, and clothing, at first necessary to preserve the life of the Indian, soon became demoralizing and pauperizing. The Indians were not slow to learn the trick of threatening the government in order that their supplies might be increased. Because of their ignorance and incredulity they were often imposed upon by white outlaws. They showed little inclination or ability to govern themselves. In a word, they were the wards of the government.

But the good features of the reservation system must not be overlooked. Law and order were maintained and the liquor traffic was under control.

During this time missionaries had gone to the various tribes and had played a most important part in the transformation of the Indian and the development of the West. It was not to be wondered at, therefore, that in 1870 President Grant placed all the Indian agencies under the control of various Christian missionary organizations.

This "Peace Policy," as it was called, lasted for ten years, with the result that many native leaders and teachers were trained to take their places in the development of their race.

It was soon evident, however, that the reservation system directed by a highly paternalistic government was a failure. In 1887 therefore a General Allotment of Severalty act was passed through the efforts of Henry L. Dawes of Massachusetts. This law provided that through the will of the President the government might divide a reservation between a tribe, allotting to every individual therein a certain area, issuing to him a patent therefor, and holding it in trust for him for twenty-five years, after which time it would be presented to him with a title in fee. In the interval the Indian might enjoy all the privileges of citizenship, except the right to sell or mortgage his land, and was exempt from taxation. It was hoped by this means to give the Indian a greater responsibility, the power of self-protection through his ballot, and an education which would enable him to be wholly independent.

To some extent this hope was realized, but on the other hand the Indian learned that he could sell his vote, gave up agriculture as a difficult task, and grew to dislike the educational system which was compulsory. Idleness brought with it many bad habits, among them gambling and drinking.

In 1896 an amendment to the Dawes allotment law was enacted, called the Burke act. This provided that after 1906 Indians holding lands in severalty could not become citizens while the government held their lands in trust, or until after they had received their title in fee. And under this law the government has been acting since that time.

Since the unsigned treaty with the Indians was made by William Penn, every other treaty ever made with them has been broken, first by the white man.

Quoting from the author of "Frontier Missionary Problems," Mr. Kinney states in his book, pages 27-29:

The Indians are hunted, deceived, scattered, and starved. The only way to get their rights is to go on the war path and fight in the only way they know how. The story of every Indian "outbreak" of recent years may be related as follows, with varying details:

First. A treaty is made with some Indian tribe giving them "as long as grass grows and water runs" (the Indian's way of saying forever) some piece of land so far west or so barren that it was never dreamed any white man would ever want it.

Second. Oil deposits are discovered, as in the case of the Osages, or gold, as in the case of the Black Hills, and white men encroach on Indian lands. Or let us take a more typical case. White settlements move farther and farther west, the cattle industry grows, and they want more range.

Third. The Indian's land looks good, and the cattle are driven upon it. For a time there is plenty for both, but the time comes when there is not enough pasture for the herds of both the white man and the Indian.

Fourth. The Indian protests to the Great Father at Washington. Powerful political influences are brought to bear, and this legitimate protest is pigeon-holed until the time when the white man can get a firmer hold.

Fifth. The Indian's herds are driven back, and the white man monopolizes the water supply, guarding and fencing it in. More protests go to Washington only to be postponed by meaningless promises.

Sixth. The Indian herds famish for lack of range and water. The Indians themselves are starving because they have no meat (their staple article of diet). They reason (and justly), "White man's cattle eat our grass and no pay. Our cattle starve, and we starve. We eat white man's cattle! So they kill and eat.

Seventh. The cowboys arm and concentrate on some Indian camp and shoot it up and kill a number of the Indians, who naturally retaliate with all the force at their command.

Eighth. The wires are made hot, scare heads appear in all the papers about another "Indian uprising." Real facts are suppressed, more political pressure at Washington, and soldiers are sent to quell this outbreak and intimidate the Indians into signing another treaty which they do not understand but which results in their being driven to a more remote and more worthless tract of land

where the same process is gone through as soon as some other white men covet their possessions for any purpose.

Those who wish to pursue this phase of the subject further may study Humphreys' volume, "The Indian Dispossessed." Here are quoted irrefutable government documents to prove these contentions. Also read, "Personal Recollections," by General Nelson A. Miles, and "In Red Man's Land," by Francis E. Leupp.

Owing to the hostile clashes which were continually occurring between the white communities and the red men on the frontier, the handling of Indian affairs at large was at the outset entrusted to the War Department. From the foundation of the government till 1824 the Secretary of War dealt with the Indians directly; but in that year he organized a Bureau of Indian Affairs within his department. With various minor changes, this arrangement continued till 1849, when the Department of the Interior was created and the Indian Bureau was transferred to it with a Commissioner at its head whose appointment was vested in the President and subject to confirmation by the Senate. Up to that time the chief work of the Bureau had consisted of regulating trade between whites and Indians, making such distributions of goods and money to the several tribes as the government had promised them, and trying to maintain friendly relations, with an occasional draft upon the army for assistance. This will account for many of the incongruous provisions in old laws affecting Indian relations which, though dead letters for all practical purposes, remain still unrepealed. To a person who reads the existing statutes at length without knowing the history behind them, they would be almost unintelligible. They need a thorough overhauling by a commission of experts and reduction to a compact and comprehensive code.

The practice of treaty making finally became so sorry a

farce that Congress abolished it by law; and since 1871 "agreements" have taken the place of treaties in dealings between the government and the Indians.

A number of Indian chiefs repeatedly have made this statement: "The government makes an agreement with us and then goes its way and forgets all about it. At least, after a time, they do just exactly as they please, whether it is what we want or not. The missionaries are the only real friends we have, and the only ones upon whom we can depend for safe leadership."

QUESTIONS

1. Why were the Indians moved westward? What followed?
2. What is said about the system?
3. What was the name given to Indian lands? How established?
4. In what century did this take place?
5. What section was set apart for the five civilized tribes?
6. Name the five civilized tribes.
7. What became of Indian Territory?
8. What did the government hope to do by placing Indians on reservations? Has this policy been a success?
9. Do these reservations differ in size and value? How large is the Navajo reservation? The Crow Indian reservation?
10. What do you know about the value of the reservation occupied by the Osage Indians?
11. What effect did the distribution of food have upon the Indians?
12. What is meant by the Indians being the wards of the government?
13. Name some good features of the reservation system?
14. What did President Grant do for the Indians in 1870?
15. How long did this peace policy last?
16. By whose efforts was the General Allotment of Severalty Act passed? When?
17. What did this law provide?
18. What effect did this law have upon the Indians?

19. What amendment was enacted in 1906?
20. Explain this amendment.
21. Relate what Mr. Bruce Kinney states about treaties.
22. What part of the government first treated with the Indians?
23. What is the Bureau of Indian Affairs?
24. When was the Department of the Interior created?
25. How does the government at present keep "tab" on the Indians?
26. What tribe today is not under the United States government's control?

The Ute and the wandering Crow
Shall know as the white men know,
And fare as the white men fare.
The pale and the red shall be brothers,
One's rights shall be as another's,
Home, school, and house of prayer.

—Whittier.

Before our people came in contact with the white people our nation was strong and powerful. They were successful on the hunt, brave in battle, and victorious in war. They were healthy and vigorous. They were erect, could walk straight and steady, looked up and not down, their minds were clear, they could follow a straight line. Now all is changed. They act like crazy people, they can't run, they walk crookedly, they are on both sides of a straight line and not following it, excited and not calm, weak, helpless, fight one another and are destroying themselves. Firewater has done the mischief.—White Calf (Indian).

XI

THE SHY LITTLE INDIAN

Before the Indian children become acquainted with the teachers and missionaries who go out to work among them, they are just as shy as the animals of the wood which scurry to cover before you can see whether the moving object is rabbit or bird. Some years ago one of our missionaries told of having gone several times to see an Indian woman named Sarah. Every time she had been to see Sarah, the woman had been alone in her hut, and had been quite friendly. One day, however, the missionary had been down by the river, and coming up to Sarah's home from a different direction, thought she saw little brown bare feet disappearing in the underbrush. But lo, when she reached the door there was not a sign of a child anywhere. Surely Sarah had no children.

The only furniture in the hut was a bed, which is more than the average Indian family possesses. The missionary not being able to find the box that she usually sat upon, turned toward the bed and sat down, or rather, she started to sit down and was interrupted by most unearthly shrieks which made her jump in a quite undignified manner. She looked at Sarah.

Sarah sat on the floor like a stone image while the shrieks echoed from wall to wall. "Sarah, what is the matter?" asked the caller. "Dey 'fraid," said Sarah, shrugging her shoulders.

"Who is afraid?"

"Ma papoose," murmured Sarah.

"Your papoose? Why, Sarah, you have no children."

"We get tree," said Sarah stolidly. "Dey unner bed; dey 'fraid; me t'ink you bet' go now."

It took some time to get acquainted with these children.

The same missionary told a story of a little boy with whom she could never get acquainted. She was much encouraged at first and felt that little Leo was really beginning to be quite friendly. It was a rubber pig that broke off the budding friendship forever, and made little Leo distrust all white women.

One day a kind friend in the East sent the missionary one of these little rubber pigs that you blow up and then watch as the air goes slowly out and the squeal, loud at first, grows fainter and fainter. The missionary took the pig with her when she went calling upon some of the Indian families, and men and women, as well as the children, roared with laughter over the dying of the little rubber animal. The children rolled over and over in the dirt in delight and begged her to "do it again," and yet again.

When the missionary reached Leo's home he was nowhere to be seen, his mother was away, and only his grandparents were around. The missionary showed them the pig as she had done to all the others, and the old people were full of laughter. But their laughter could not be heard because of the shrieks that came from the hut where Leo had been looking out through the crack in the door. The missionary never saw the little boy again because he always saw her first and letting forth a howl, fled to safety.

Unlike white children, the little Indian seems to like best the person who does the least for him and takes no notice of him, so the missionary must let the child alone until the strangeness wears off and the child is willing to be first to make friends.

The Indian mother does not caress and pet her children as white mothers do, although she loves them dearly. The father and mother consider it quite a disgrace to have to punish a child, for all children are brought up to obey the least word or wish of their parents, and there is no saying, "I don't want to." When the parent gives an order it is obeyed instantly. That is better than civilized white folks' way, isn't it?—*Over Sea and Land,* January, 1920.

XII

THE INDIAN RIGHTS ASSOCIATION

The author of this book paid a personal visit to the headquarters in Philadelphia of the Indian Rights Association, Inc., to interview Mr. Mathew E. Sniffen, Secretary, to ascertain some facts regarding recent investigations made by this association on reservations. We found Mr. Sniffen away, engaged in Indian survey work for the Interchurch World Movement on the Gila River reservation. However, we secured from Mr. Sniffen's secretary some information which we shall mention in this article. This association is now in its thirty-seventh year. It is made up from a non-political, non-sectarian body of public-spirited men and women. It was organized in Philadelphia December 15, 1882, as a result of a visit of Messrs. Henry S. Pancoast and Herbert Welsh to the Sioux Indians by about thirty gentlemen who met in response to an invitation from the late Hon. John Welsh, "to take into consideration the best method of producing such public feeling and Congressional action as shall secure to our Indian population civil rights and general education, . . . and in time bring about the complete civilization of the Indians and their admission to citizenship."

The Indian Rights Association as a free and independent society has given to the cause of Indian rights disinterested ability of a high order. It has brought to light hidden things of darkness. It has made officials feel that they were under the public eye. It has made ears attentive to cries for help which otherwise had been deaf, and it has

given faithful officials the reward and help of knowing that they would have in all their right measures strong public backing, without which the friends of the Indian would feel that by definite earnest effort they could accomplish but little and were beating the air.

To give our readers an idea of some of the appeals that come to this association for help and counsel from the Indians we print here one appeal sent to this association through their Washington representative, Mr. S. M. Brosius:

A convincing request comes to us from worthy and industrious Navajos on the public domain, under the care of Pueblo Bonito Agency, New Mexico, dated Thoreau, N. M., April 15, 1919.

We, whose thumb-mark signatures appear below, are adult Navajo Indians, residing under the Pueblo Bonito Agency. We have lived here, a self-supporting people, have watched the encroachments of the white men upon our territory from year to year. The land of our fathers and of our fathers' fathers is being taken from us.

As is well known, we have large flocks of sheep and goats and herds of horses and cattle. We have always been self-supporting. We have never requested assistance from the government. And now we are paying lease on so-called railroad lands, the lands of our fathers.

The past winter has been exceptionally severe on our stock. Much stock has died, and now the price of wool has dropped. Our sheep are in unusually poor condition on account of the severe winter, and the lease is again due on our lands. It is going to be a hardship upon us to raise the money. What are we to do if this condition continues longer?

We are grateful to the government for what it has already done in our behalf. But how can we and our children continue to progress when our lands are taken away from us? Many good and noble government men are deeply interested in our welfare. To you we look for assistance in this time of our supreme need.

The foregoing appeal represents a condition existing in many localities of the Navajo country outside the reservation. The abundant rainfall during the present season has ameliorated the situation for the time, but even greater hardship may be expected in the near future.

Any adult Navajos who can establish their citizenship may take advantage of the Stock-raising Homestead Law and locate on 640 acres of land. Tracts with necessary water for stock are difficult to find, however.

Allotment may also be secured by adult Indians who have settled on lands outside the reservation under certain conditions for 160 acres, and a like amount for each dependent child, under authority of the fourth section of the Severalty Act of 1887.

SCHOOLS SHOULD BE ESTABLISHED

While an exigency exists, such as already mentioned, so materially affecting the physical condition of the Navajos, the question of increasing the educational privileges is acute.

The Indian Rights Association was active in urging an increased appropriation for schools among the Navajos. To meet this need in partial fulfillment of treaty promises, $100,000 has been appropriated annually for the past seven years to provide "day schools or industrial schools" for the tribe. The present need is well stated in a letter received from Mr. W. R. Johnston, chairman of a commission appointed by the thirteenth annual meeting of the Southwest Bible and Missionary Conference, held at Flagstaff, Arizona, August 30, 1919. Mr. Johnston's letter follows:

Dear Mr. Brosius:

The Southwest Bible and Missionary Conference has created a commission to secure the education of the thousands of children of the Navajos who are growing up in ignorance. As chairman of that commission I address you at this time asking your earnest consideration of the following facts:

The Navajo tribe now numbers about 32,500, having increased somewhat since the last census report, which gives the number as 30,970. You are doubtless aware of the steady growth in numbers of this virile tribe. In 1868 there were 8,000, today over 32,000, so that they have quadrupled in the last fifty years. They are still steadily increasing at a rate which doubles their number every twenty-five years. Eighteen ninety-two is not so long ago, and yet in the same lapse of time future, at the present rate of increase, there will be 64,000 of these Indians.

The Navajos are entirely self-supporting. There are no paupers among them. On the contrary, they are a considerable factor in the commerce of Northern Arizona and New Mexico. They do not make trinkets, but produce horses, mules, cattle, sheep, goats, corn, hay, wool, and blankets. In a recent year their income from blankets alone was estimated at $771,000. The report of the Indian Department gives the following table of their holdings:

Horses, mules, stallions, jacks	82,954
Cattle, including steers and bulls	36,718
Sheep and goats	1,374,300
Value of other stock	$19,953
Total value of all stock	$7,105,874
Value of individual and other property	$32,502,538

The figures given above show that these Indians are far from being an incumbrance to the Southwest; on the contrary, they are producers of wealth, yet they may easily become a burden as a result of forces that are at work against them. Congressmen of the Southwest are pledged to the speedy reduction of Indian reservations. If this policy is pursued and we fail to educate the rising generations, the government may have on its hands a tribe of paupers to support, and the Southwest a considerable increase in the number of its beggars and criminals, to say nothing of conditions that would foster the spread of virulent diseases.

In the community from which I write, there is a population of 2,500, with something over 700 children of school age, or more than one-fourth. Among the Navajos, with plural marriage prevalent and every encouragement to prolific child-bearing, the proportion will be almost one-third, or over ten thousand children of school age.

The combined capacity of government and mission schools is not much over two thousand, so that nearly ninety per cent are

without schooling. With between seven and eight thousand uneducated children we thus have the large majority of the tribe still speaking their native tongue, and although they eat American food purchased at the traders' and many of them wear manufactured clothing, they are very firmly held by their ancient superstitions.

As the original owners of the soil by act of God, this great tribe is entitled to our most earnest consideration. As wards of the United States government, these thousands of children growing up in ignorance are a solemn responsibility. These boys and girls born under the Stars and Stripes have an inherent right to an opportunity for an education. It would be an act of national injustice to deny it to them. Moreover, by a solemn treaty, we have bound ourselves to give them this advantage. Article six of the treaty with the Navajos of June 1, 1868, reads as follows:

"In order to insure the civilization of the Indians entering into this treaty, the necessity of education is admitted, especially of such of them as may be settled on said agricultural parts of this reservation, and they, therefore, pledge themselves to compel their children, male and female, between the ages of six and thirteen, to attend school. And it is hereby made the duty of the Agent for said Indians to see that this stipulation is strictly complied with. and the United States agrees that for every thirty children between said ages who can be induced or compelled to attend school, a house shall be provided and a teacher competent to teach the elementary branches of an English education shall be furnished who will reside among said Indians, and faithfully discharge his or her duties as a teacher. The provisions of this article to continue for not less than ten years."

The following statute gives to the Secretary of the Interior and the Commissioner of Indian Affairs the authority to make such regulations as will compel the attendance of these children at school:

"The Commissioner of Indian Affairs, subject to the direction of the Secretary of the Interior, is hereby authorized and directed to make and enforce by proper means such rules and regulations as will secure the attendance of the Indian children of suitable age and health at schools established and maintained for their benefit." (Act of July 13, 1892, 27 Stat. L. 120.) See also Carter Act.

It is a self-evident proposition that the placing of these children in school would shorten the task of the government in civilizing this

great tribe by at least a quarter of a century, and would mean the saving of millions of dollars to the treasury, while, at the same time, it would add no inconsiderable sum to the wealth of the Southwest and of the nation.

It would be an act of far-seeing and constructive statesmanship to make provision for placing every Navajo child in school in the next ten years. Those who initiate such a measure and carry it to a successful issue will be entitled to all honor and to the gratitude of an emancipated people; they will confer a great blessing upon the Navajo people and upon the commonwealth of which they are a part.

The first objection that will be raised is a financial one. The cost will be said to be prohibitive. Let us see: The expense per capita for buildings and equipment in schools of five hundred capacity is $378. This would make the additional cost for equipment to be spread over the ten years, $3,402,000. This amount would furnish buildings and equipment for all the children now out of school. If the rate of increase were fixed at one thousand new enrollments per year for ten years, the additional current cost per capita would be $200,000 the first year, $400,000 the second year, and so on through the ten years, making a total of $9,000,000 or a total additional expenditure for equipment and current cost of $12,500,000.

This would be an entirely legitimate and worthy addition to our national budget, but that is not necessary. The timber on the Navajo Reservation is estimated at nearly as much more, so that there are more than $25,000,000 from which to pay back an expenditure of twelve and a half millions of dollars.

If a generation ago the natural resources of the Osage Indian lands had been used to give the children of the tribe an education, their wealth, instead of being a curse, as it is today, would have been an immeasurable blessing.

From a letter from one who knows whereof he speaks, I quote the following:

"An uneducated person in this country, whether citizen or noncitizen, is a liability. One educated with proper ideals is an asset. I cannot tell the difference in dollars and cents, but it is tremendous. However, the difference in value of an unenlightened and an enlightened citizen cannot be expressed in terms of money, nor do I know of any terminology that would indicate a correct measurement."

This commission solicits your earnest consideration of the above statement, your valued counsel, and your co-operation in the intellectual and moral emancipation of a splendid race.

As I have before stated, Mr. Sniffen was in the West during my visit to his office. His clerk informed me that during Mr. Sniffen's survey work he ran upon what proved to be a gigantic effort on the part of a certain man to defraud the Pima Indians out of 50,000 acres of choice lands. His report is as follows:

PUBLIC STATEMENT
BY
THE INDIAN RIGHTS ASSOCIATION
CONCERNING

An attempt to exploit the Pima Indians by depriving them of 50,000 acres of the choicest lands against their will and without compensation.

We have recently received word from our Secretary, Mr. Mathew E. Sniffen, concerning an attempted spoliation of the Pima Indians on the Gila River Reservation, Arizona, the details of which appear to be beyond belief.

In view of Mr. Sniffen's long experience in Indian Affairs and his judicial temper of mind, any statement he may make is entitled to careful attention. Moreover, we have verified the information he sends us from other sources. In the matter in hand, Mr. Sniffen not only represents the Indian Rights Association, but also the Interchurch World Movement, for which he has just completed a careful survey of the Gila River Reservation. Mr. Sniffen reports he has found that one E—— of Phoenix, Ariz., has obtained an agreement with the Acting Commissioner of Indian Affairs, under which he is given a right to lease 50,000 acres of the best land of the Pima Indians, located in the Gila River Reservation, for a period of ten years, which has been approved on the behalf of the Interior Department by the Assistant Secretary of the Interior. The only consideration that Mr. E—— needs to give to these Indians, whose land he leases, as mentioned in the agreement, is that at the end of ten years he shall leave one-fourth of all the leased lands that are then under cultivation with "a good stand of

alfalfa." The lease further provides that as to any Indians who are minors or otherwise incompetent, or who may not be in a position to properly develop their own lands, the superintendent of the reservation is authorized to make leases on their behalf.

In effect this means that these choice lands of the Indians will be leased to Mr. E—— or his assignees, whether the Indians desire to lease them or not. As if these provisions were not enough, the lease further provides that the Commissioner of Indian Affairs, at his discretion, renew the leases at the expiration of the term of ten years, in which case Mr. E—— or his assigns are to have the preference.

As the agreement does not limit the length of time for which the Commissioner of Indian Affairs may further lease them, it is apparent that this is simply a bold scheme for spoliation of these Indians. To complete their helplessness, while steps have been taken to make allotments of lands to individual Indians, none of the applications for allotments have been approved, and, lacking this approval, the Indians have not received their allotments, and are therefore deprived of the status of allottees.

We are informed that this agreement was made secretly last fall, and that neither the Pima Indians, who are the intended victims, nor the superintendent of their agency, ever had any information in regard to the matter or were consulted in any way.

Mr. Sniffen surmises that Mr. E——, for whose benefit the lease will work, will acquire large wealth from the proceeds of the contemplated cotton planting during the ten-year term of occupation. Mr. Sniffen writes, "If the E—— agreement goes through, it will be equivalent to handing him $750,000 at the expense of the Pima Indians." In our thirty-six years' experience under various administrations, Republican and Democratic, we have come in contact with many flagrant and varied forms of fraud or hardship which evil designing persons, acting through governmental channels, have inflicted upon the helpless natives of America, but none of them seems more merciless to us or inexcusable than this, to which (just after a war fought for the rights of the weak) we call attention, and ask public aid that it be blocked, and the designs of those who urge it be frustrated.

Through the active efforts of our Washington Agent, and through the energetic sympathy of Hon. Clyde Kelly, of Pennsylva-

nia, House Resolution 465 has been introduced into the House. It is called "A Resolution directing the Secretary of the Interior to transmit to the House certain information in connection with proposed leasing of any of the lands of the Gila River Reservation."

We now respectfully suggest to all friends of the Indians and of justice to the weak to write without delay to their representatives in the Senate or the House, informing them on this subject, and urging their support for our endeavor to keep these peaceful Indians who have never lifted a tomahawk against the whites in possession of their lands which they need for self support, and quite capable of cultivating, and on which recently a single member of the tribe realized $6,000 in a single year from the sale of his cotton crop.

PROGRAM FOR AN INDIAN SERVICE

Song—"My Indians"

Prayer—10 minute intercession for the Red Race.

Addresses—(10 minutes each).

1. Indians of Mexico.
2. Indians of Central America.
3. Indians of South America.

Hymn—(Selected).

Addresses—(10 minutes each).

1. American Indians (north of the Rio Grande).
2. Homeless Indians of California.
3. Five Civilized Tribes of Oklahoma.
4. Six Nations of Western New York.

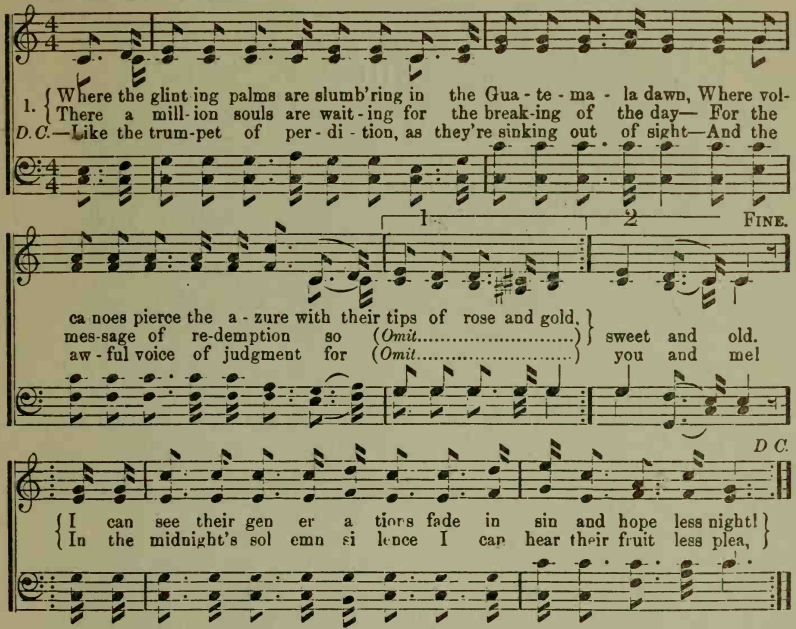
Free-will offering, Indian-head pennies, Indian nickels, and Indian-head five dollar bills.

Closing prayer for missionaries to the Indians.

(Send offering to missionary headquarters for "The Indian-Head Penny Fund.")

My Indians.

Rev. Edward M. Haymaker. Tune—"My Ain Countrie."


1. { Where the glint ing palms are slumb'ring in the Gua - te - ma - la dawn, Where vol-
{ There a mill - ion souls are wait - ing for the break-ing of the day— For the
D.C.—Like the trum-pet of per - di - tion, as they're sinking out of sight—And the
1
2
FINE.
ca noes pierce the a - zure with their tips of rose and gold,
mes-sage of re-demption so (Omit.....)
aw - ful voice of judgment for (Omit.....)
sweet and old.
you and me!
D.C.
{ I can see their gen er a tions fade in sin and hope less night!
{ In the midnight's sol emn si lence I can hear their fruit less plea,

2 Heav'ns are bending in compassion; love is singing in the trees;
Silver cataracts are leaping from the Sierras to the sea;
Nature's rioting in favors; mercy's vibrant in the breeze;
All the feast is spread and waiting for a word from thee!
Oh, my Indians are dying while you loiter by the way
With redemption's holy message of the Lamb of Calvary!
They are waiting, they are weeping, oh, how can we stay away?
In our hands the Kings's commission! We must set them free!

3 You may puzzle o'er their annals traced in monolithic runes
Where the jungle twines its verdure over mystery and throne
Down across the lost millennia. Oblivion prevails
O'er the story of a glory that was once their own.
But their day again is dawning; God has heard their bitter wail;
Rise, oh, rise, ye sons of glory ye redeemed of Christ and free,
Break their chains and set them singing in the melody of love,
For the Indian's redemption waits on you and me!

4 I can see the trogan winging with his irredescent green,
See the canyons and the tree-ferns, see the coffee flowers blow—
But I see those Indian faces night and day loom out between
Like a judgment vision on me for their sin and woe!
Oh, my Indians, my Indians, with your gentle hearts so true,
Like the yet unpolished jewels for the crown of Christ to be!
I am coming, Indians, coming—here's a word of life for you
And the light that groweth brighter to eternity!

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XIII

MURROW INDIAN ORPHANS' HOME

B. D. WEEKS, *Superintendent*
Bacone, Oklahoma

Mr. R. E. Bower,
1917 Airdrie St.
Philadelphia, Pa.

Feb. 5, 1920.

My Dear Mr. Bower:

I have your letter of January 25th. I am sorry that we have no printed matter at the present time regarding our Orphans' Home.

This home was established in 1902 by Dr. J. S. Morrow, of Atoka, Oklahoma. Dr. Morrow came as a missionary to the Indians in 1853 and is still living at the age of eighty-five years. For sixty-two years he worked among the Indian people, and this home was the product of his mind and the result of his sacrifice for the Indians. I think if you would write to him he could give you a very interesting account of the establishment of this home and the causes that led to it.

The home has now fifty-three children, twenty-eight boys and twenty-five girls. Most of these children are without any money whatever, their land having fallen into the hands of grafters, and it is pitiful to consider what their condition would be now were it not for this orphanage. By a special Act of Congress, the Indians were permitted to make a donation of their land to this home, and the home has now 4,600 acres of land from which it draws an income to help in its support. Some of the children are able to pay a small fee and the churches of the North and East make contributions of money and clothing to aid in the work. The home is now controlled by the American Baptist Home Mission Society.

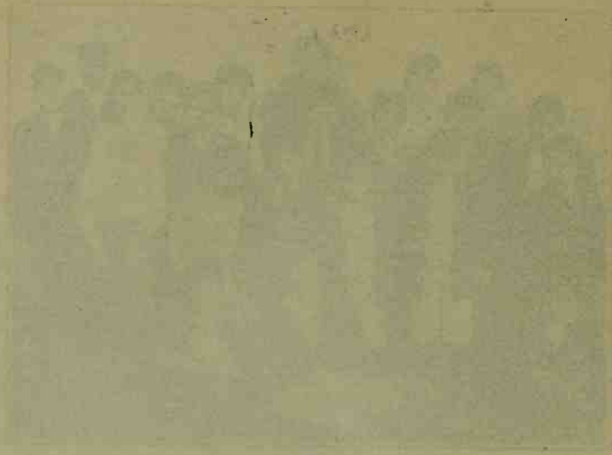
If you so desire I can have some photographs made of some of the children who are now in the home. I would be very glad to provide these photographs if you care for them.

Thanking you for your inquiry, and awaiting further opportunity to serve you, I am,

Very cordially yours,
B. D. WEEKS, *Superintendent.*

BOYS AND MATRON OF MURROW INDIAN ORPHANS' HOME, BACONE, OKLA.

Five full-blood Choctaw boys in Murrow Indian Orphans' Home. They have known no other home. See page 118. See also picture of Creek twins facing page 94.



XIV

PROGRESS OF INDIANS IN THE UNITED STATES

The following information is compiled from the annual report of the Commissioner of Indian Affairs for the fiscal year ending June 30, 1919:

The Indian population of the United States, exclusive of Alaska, is 333,702. Of this number, 101,505 belong to the Five Civilized Tribes, including freedmen and intermarried whites, who are now citizens of the United States.

Out of a total of 53,905 families reported to the Indian office, 43,055 live in permanent homes, 28,144 of these houses having wooden floors, and 10,935 live in tepees, tents and temporary structures.

Including the Five Civilized Tribes, 293,199 wear modern apparel and 100,861 are citizens of the United States.

Among the Indians there are 642 churches, 637 working missionaries, and 102,371 church attendants.

Of 1,657 marriages, 365 were by tribal custom and 1,292 by legal procedure.

The tribal property belonging to the Indians is valued at $219,059,031, and the individual property at $470,349,838, making a total of $689,408,869.

During the fiscal year 1919 the United States Indian Service employed 13,770 Indians, whose earnings were $1,560,610. Private parties employed 12,458 Indians or a total compensation of $2,038,580.

There were 36,459 Indians farming for themselves a total of 762,125 acres, which yielded products valued at $11,037,589.

There were 46,758 Indians engaged in stock raising upon 29,098,249 acres of grazing land. The value of their stock is $37,876,272.

During the last fiscal year, 11,447 Indians received rations at a total cost of $298,071, and farming implements, tools, etc., were gratuitously issued to 2,638 Indians to the value of $59,236. These do not include Indians who received rations and miscellaneous supplies for which they perform labor in payment.

Indians engaged in industries other than farming and stock raising, not including Indians employed by others:

Industry	Number Engaged	Value of Products
Basket making	3,884	$ 63,055
Bead work	2,806	40,453
Blanket weaving	4,926	521,150
Lace making	165	5,598
Pottery	1,208	12,043
Fishing	2,327	150,952
Wood cutting	3,700	291,225
Others	7,620	557,659
Total	26,636	$1,642,135

There were 9,856,719 acres of tribal land leased for grazing and farming purposes, which brought a rental of $807,503.

To June 30, 1919, there had been approved 224,915 allotments, covering 36,986,109 acres.

There are 90,219 Indian children of school age, 5,297 of whom are ineligible for attendance by reason of physical or mental defects, ill health, absence from the reservation, or other reasons, leaving 84,922 eligible for school attendance, of whom 60,889 are in school.

The schools admitting Indian children, exclusive of public schools, have a capacity of 32,648. Enlistment of

young men in the army and navy reduced somewhat the school attendance for the last fiscal year.

Of 62,756 Indians examined for disease, 6,132 were found to have tuberculosis in some form (3,293 cases being active) and 9,712 were found to have trachoma. It is estimated that 24,278 Indians in the United States have tuberculosis. The medical force of the Bureau was somewhat reduced during the year by transfers to war service in other departments.

The report shows a birth rate of 30.92 per 1,000 and a death rate of 44.96 per 1,000, including influenza deaths, and 24.16 per 1,000 excluding influenza deaths exclusive of the Five Civilized Tribes, among whom the birth-rate exceeds the death-rate in a normal ratio.

Approximately 10,000 Indians entered some branch of the army and navy for war duty, chiefly by enlistment in white organizations, which the Commissioner strongly encouraged, as affording them the best educational opportunities, discipline, and most effective service. The registration of Indians under the conscription law was continued by the Bureau as conducted in the previous year and approved by the Provost Marshal General.

Definite returns and other estimates show that the Indians subscribed $25,000,000 to the five issues of Liberty Bonds, besides making liberal purchases of war savings certificates, and took an active part in various war relief activities, as indicated by 10,000 Red Cross memberships, 100,000 hospital garments and miscellaneous articles furnished, and some 500 Christmas boxes. Also, that they responded patriotically to efforts of the Bureau for increased labor in all industrial pursuits and greater production of food-stuffs.

During the three fiscal years from 1917 to 1919, inclu-

sive, the Indian Department has released from government supervision a thousand more Indians than the total number thus absolved during the ten year period from May 8, 1905, the date of the Burke Act, to 1916.

TABLE OF INDIAN RESERVATIONS IN THE UNITED STATES
(COMPILED BY THE OFFICE OF INDIAN AFFAIRS, 1915)

ARIZONA

Camp McDowell.
Colorado River.
Fort Apache.
Gila Bend.
Gila River.
Havasupai.
Hopi.
Navajo.
Papago.
Salt River.
San Carlos.
Walapai.

CALIFORNIA

Digger.
Hupa Valley.
Mission (28 Reserve).
Round Valley.
Tule River.
Yuma.

COLORADO

Ute.
Idaho.
Coeur d' Alene.
Fort Hall.
Lapwai.
Lenhi.

IOWA

Sauk and Fox.

KANSAS

Chippewa and Munsee.
Iowa.
Kickapoo.
Potawatami.
Sauk and Fox.

MICHIGAN

Isabella.
L'Anse.
Ontonagan.

MINNESOTA

Bois Fort.
Deer Creek.
Fond du Lac.
Grand Portage.
Leech Lake.
Mdewakanton.
Mille Lac.
Red Lake.
Vermillion Lake.
White Earth.
White Oak Point.
Chippewa.

MONTANA

Black Feet.
Crow.
Fort Belknap.
Fort Peck.
Jocko.
Northern Cheyenne.

NEBRASKA

Niobrara.
Omaha.
Ponca.
Sioux (additional).
Winnebago.

NEVADA

Duck Valley.
Moappa River.
Pyramid Lake.
Walker River.

Otoe.
Ottawa.
Pawnee.
Peoria.
Potawatami.
Quapaw.
Sauk and Fox.
Seneca.
Shawnee.
Wichita.
Wyandot.

NEW MEXICO

Jicarilla Apache.
Mescalero Apache.
Pueblos (20 reserves).

NEW YORK

Alleghany.
Cattaraugus.
Oil Spring.
Oneida.
Onondaga.
St. Regis.
Tonawanda.
Tuscarora.

NORTH CAROLINA

Qualla Boundary.
(Cherokee).

NORTH DAKOTA

Devil's Lake.
Fort Berthold.
Standing Rock.
Turtle Mountain.

OKLAHOMA

Cherokee.
Cheyenne and Arapahoe.
Chichasaw.
Choctaw.
Creek.
Iowa.
Kansas or Kaw.
Kickapoo.
Kiowa and Comanche.
Modoc.
Oakland.
Osage.
Ozette.
Fort Madison.
Puyallup.
Quilente.
Quinaiette.
Shoalwater.
Skokomish.
Snohomish or Tulalip.
Spokan.
Squaxon Island.
Swimonish.
Yakima.

OREGON

Grande Ronde.
Klamath.
Stiletz.
Umatilla.
Warm Springs.

SOUTH DAKOTA

Crow Creek and Old Winnebago.
Lake Traverse.
Cheyenne River.
Lower Brule.
Pine Ridge.
Yankton.

UTAH

Uintah Valley
Uncompahgre.

WASHINGTON

Chehalis.
Columbia.
Colville.
Hoh River.
Lummi.
Makah.
Muckleshoot.
Nisqually.

WISCONSIN

Lac Court Oreille.
Lac du Flambeau.
La Pointe.
Red Cliff.
Menominee.
Oneida.
Stockbridge.

WYOMING

Wind River.

On the 1919 map, Indian Reservation, compiled by the Office of Indian Affairs, we notice some additional reservations not included in the above table. For a complete list, see the above mentioned map.

INTERDENOMINATIONAL INDIAN SURVEY

As we send this volume to the printer, the Interchurch World Movement is in the midst of a great task in making a continental survey, reservation by reservation, of the Indians. Their personnel for this survey includes Rev. G. E. E. Lindquist (Home Mission Council), W. E. Findley (Presbyterian), Mathew K. Sniffen (Indian Rights Association), W. A. Petzold (Baptist), Rudolph Hertz (Congregationalist), Edith M. Dabb (Reformed), A. C. Parker (Indian), and Arthur P. Wedge (Society for the propagation of the gospel among the Indians).

The object briefly stated in part, is as follows:

The speedy evangelization of the pagan tribes and portions of tribes now said to number 46,000 within our national domain, and the necessity of a thorough-going policy of comity and co-operation which shall prevent over-lapping, competition and crowding on the part of all evangelical agencies in providing for these unmet needs.

Discovering, training, and using a native Christian leadership. The time has come when the Christian forces must unite on a great central institution for the training of native leaders not only to meet the needs among all the tribes of the United States, but to furnish the means of extending the kingdom of God among the millions of Indians in Central and South America.

The

Other Sheep

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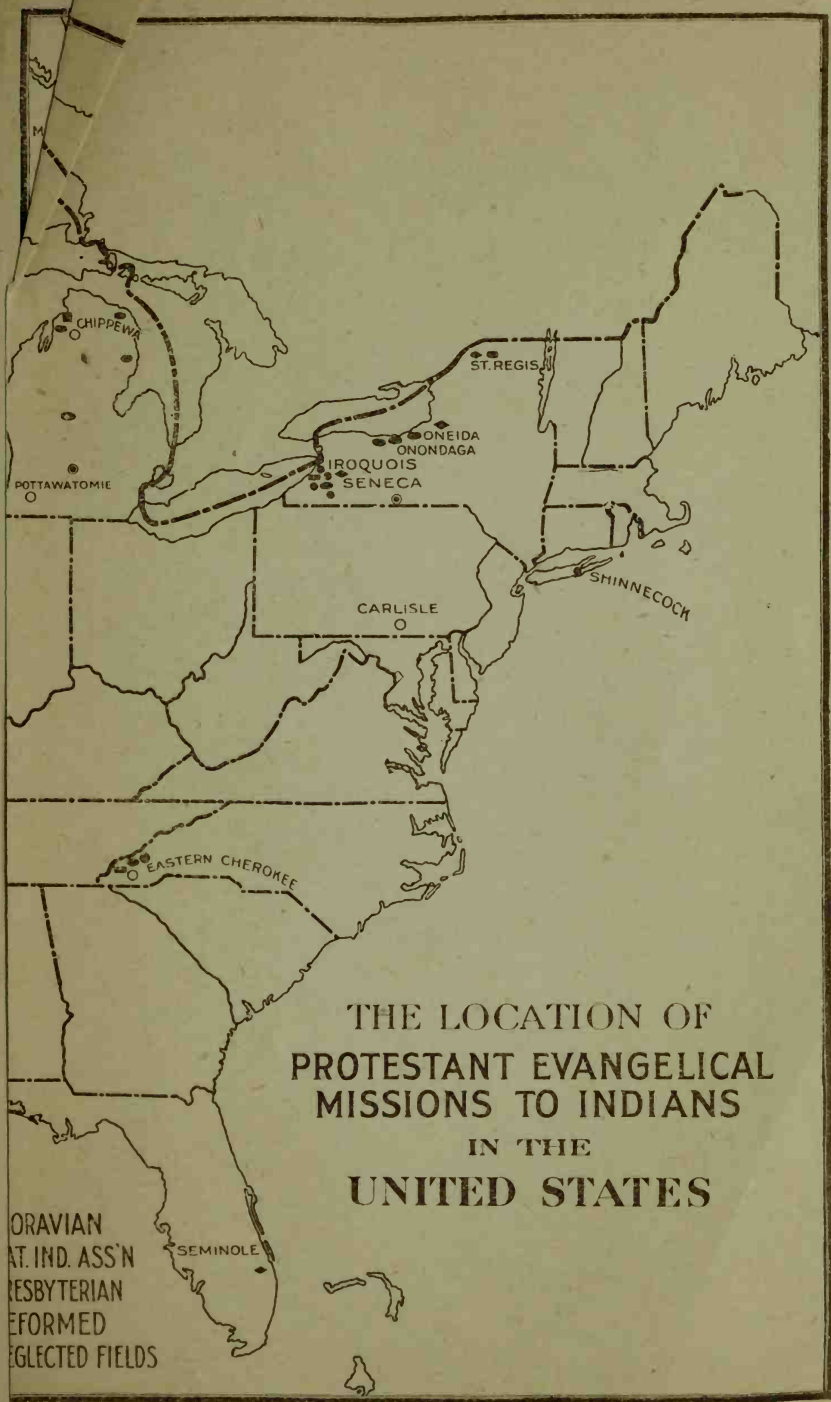
2109 TROOST AVENUE
KANSAS CITY, MO.



THE LOCATION OF PROTESTANT EVANGELICAL MISSIONS TO INDIANS IN THE UNITED STATES